

CHINESE CHURCHES AND THE MISSIONS

THE CHINESE RECORDER

VOL. XLIII.

JUNE, 1912.

No. 6.

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WALTER R. LAMBUTH,
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GEORGE H. ELLIOTT, M. R. C. S., in the *British Medical Journal*, December 15th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

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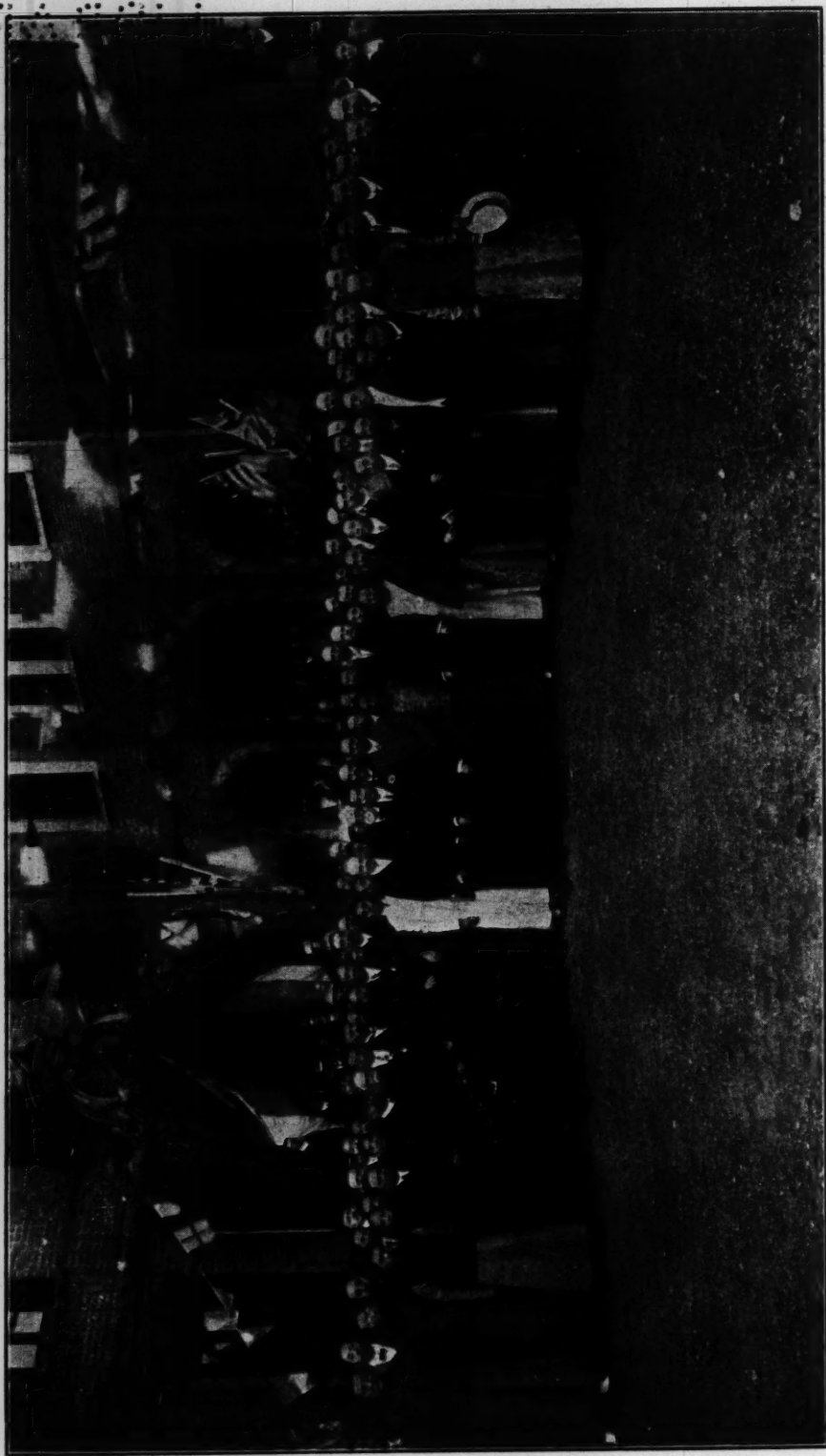
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RECEPTION TO DR. SUN AT THE INTERNATIONAL INSTITUTE, SHANGHAI.
(Dr. Sun with rosette in coat collar.)

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VOL. XLIII

JUNE, 1912

NO. 6

Editorial

The Mission in China.

THE Missions are by nature transitory. The Church in China must take its place and carry on a larger work than has yet been attempted. "We must keep hands off" is a phrase frequently used to indicate what should be the attitude of the missionaries toward the rapidly-growing Christian movement in China. But this phrase expresses only in part what our attitude should be. To use the same phraseology, we must also be willing to let the Chinese churches put hands on us. We must be prepared to give in this case what we do not expect to receive. In other words we must not expect that the part that is still left to us—and it is still far beyond the present plans of our home constituency—will be left to us to do as we like. There must be no mission "concessions" within which we stand for the rights of a sort of ecclesiastical extraterritoriality. The centre of interest has, in the past, been the Mission; it is now the Chinese Church. The period in which the work of Western Christians for China will be absorbed in that of Chinese Christians for their own land has begun.

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Chinese Churches and the Missions.

WHERE the work is yet young and the ideals of the Chinese Christian not clearly defined, the Mission will still retain a measure of real authority. Yet, since the great problem before us now is that of the entire freedom of Chinese Christians from

the control of alien workers, who must of necessity be in the minority and suffer from many disadvantages, it behooves us to see that such authority is that which comes through the influence wielded by an elder brother who is loved and respected. Such authority is harder to win and wield than that growing out of rights delegated from home; yet it is the only type that is wanted in China now. While recognizing the need for emphasizing the independence of Chinese Churches and Christians we should not push such emphasis to the point of forgetting that there is an interdependence which is a vital part of the life of the "Church universal."

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**Authority of Chinese
Christians.**

INSTEAD of talking about the "authority of the Mission" let us get at our problem from another point of view—that of "the authority of the Chinese Christian or Church." If we can see the weak points of those upon whom the burden of evangelization is rapidly falling let us remember that they also can see ours and that they are sometimes just as charitable as ourselves in hesitating to point them out. In general, their power to control any phase of Christian work will vary as their strength to bear it and experience to direct it. It follows, then, that in the control of the affairs of church organization and evangelistic work the influence of the Chinese Christians will be felt at its fullest. In the matter of schools, however, there will be a lack of experience that might well cause a large part of the Chinese leaders to hesitate to assume any extensive control of Mission schools. In the disbursement of funds donated for Christian work there are two guiding principles that cannot be ignored by either the Chinese or Western brother. Over all funds collected in China the Chinese should have full control. But, as Dr. Gibson has so well pointed out, the Missions have an obligation to the donors of Mission funds that cannot be shifted to other shoulders, no matter how desirable that might be. The presence of different ideals may easily cause friction at this point. Yet, while many missionaries must earnestly wish that some plan might be put into operation whereby they might cease to occupy the position of "business agents" and for a while have something else to discuss with our Chinese colleagues besides the use of money, the fact remains that for some time the Missions will be expected to be the channels

through which funds will come to keep Christian work in China going.

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Guiding Principles.

IN view of the fact that the Missions must come more and more under the influence of the Church in China, it behooves us to have a few simple guiding principles that will stand the strain and stress of forces for which Missions were not originally organized. First, there must be no differentiation between the Chinese and Western Christian. We must live in the atmosphere of the Kingdom of God where all are really equals in privileges. Again, we must show all the confidence possible in those working with us. This is true not only of those who stand out as leaders among their brethren, but of those whose experience is yet limited. If this should lead to some mistakes on their part let us quietly look up again some of our own dark days—days when we saw our failures. Yet again there must be full and free association with Chinese Christians in all matters touching work among them, and that means all the work the Missions have to do. We have heard of one Mission that has appointed Chinese on all its committees: of a school that proposes to put them on its Board of Trustees. The difficulties due to language may cause our discussions to go somewhat slower where such methods are adopted; nevertheless, the discussions will lead to conclusions more workable. While it is possible that we may not always see eye to eye with our Chinese colleagues, yet they will the better understand our reasons—a fact which will often help to smooth rough waters. For instance, if the Chinese Christians can grasp the difficulties we have in getting funds at home it may the more readily turn them towards the problem of self-support. In other words, Chinese Christians must be given such a part in mission administration that they will understand fully all its workings. We rather think, therefore, that the Missions must soon cease to be closed committees of Western Christians and become more and more characterized by joint sessions with their Chinese colleagues. Apart from the question of securing funds, which after all is a problem which belongs mainly to the Boards, the Mission problems ought not to be different from those of the Chinese church. The Chinese churches and the Missions will have to consult *together* more—a method of procedure which will at once remove many of the causes of friction.

**Wider Spheres of
Mission Work.**

THE movement now so discernible to bring more of the administration of Missions out to the mission field, should go hand in hand with the movement bringing Chinese leaders into the councils of the foreign workers. It is all too easy for busy men, charged with executive duties, to applaud the theory of bringing Chinese workers into their committees and councils, and yet in actual fact to go on as before, settling questions and starting methods on their own initiative, without consulting the Chinese affected. This emphasizes the necessity of going very carefully into this question in the present day of reorganization. It may very well be that quite extensive changes ought to be made in assignments of men to various forms of work. So far as can be done without weakening institutions and churches, men of long and wide experience should be made available for larger fields of service not confined to one Mission; and the influence of the Church in China thus be both broadened and intensified. For instance, three organizations at this time greatly need the services of the best men our Mission forces can provide:—the Evangelistic Association, the Educational Association, and the Conference Bible Study Committee. Others could be mentioned. If such a re-adjustment were fearlessly entered into, and wider responsibilities were laid upon the shoulders of those able to carry them—both foreign and Chinese—the movement toward union within the Chinese Church would be both helped and guarded from many dangerous tendencies.

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**The Ordinary
Missionary.**

WE pass on, with hearty approval, the following words by Dr. Speer: they have the right ring to them. While it is impossible to set the standard of missionary qualifications too high, it does not follow that everyone who cannot measure up to these qualifications is unfit for the work. A thoroughly consecrated man, even with ordinary abilities, may accomplish more than one far more intellectual, but less spiritual. The world laughed at the fishermen of Galilee, but they were the men chosen by our Lord for the inception of His work. Dr. Speer says:—

“And we ought not to be intimidated by the idea that superlative men are indispensable—that there is no place for the ordinary men. I think Professor Drummond’s oft-quoted remark on the subject of the kind of men needed by Japan

has done much harm. To be sure, the strongest men are needed everywhere, not less in Japan than in Scotland and the United States; but, to be sure, also the great work of the world in all ages and in every land has been done by the masses of common men, and the best leaders have not been those who would have responded to a call for the men who believed themselves superior. It is good, plain men who do the real work in every field. Our great peril to-day is that we will lose ourselves among manipulations and schemes for organization, while we neglect the forces which create the material to be manipulated and the life to be organized. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexploited work which the plain men alone are willing and able to do."

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**The Educational
Association.**

WE do not wish to take towards the Educational Association of China the extremely critical attitude in which our contemporary, *The National Review*, has allowed itself to indulge. We must admit, however, that the delegates in attendance at no time seemed sufficiently sure of their ground to plan for any great advance. Indeed, it appears that the Educational Association has come to the end of the road along which it has been travelling. The indecisiveness of its deliberations is due to the consciousness of the necessity of a readjustment, and the fact that everything is in such a state of flux that the new conditions to which readjustment has to be made are not yet clearly defined. The territory over which the Educational Association is supposed to wield an influence has begun to break up into fairly clearly-defined sections. Within these sections are appearing educational organizations that are doing for themselves the things which formerly they looked to the Educational Association of China to do. Because of this undermining of the support of the Educational Association some of the things it had planned so carefully to do have begun to sag in the middle through their weight. The energy that once flowed through the central organization has been directed into these scattered and smaller centres, with the result that the central organization finds itself standing still. These functions that are being absorbed by the smaller organizations will never come back to the Educational Association. So that,

whereas in the past it has sought to direct the work done in missionary educational institutions all over the Empire, its main function will now be to act as a clearing-house for the educational work going on. For this a less elaborate form of organization will suffice. The two main functions that the readjusted Educational Association will perform will be the maintenance of an Educational Magazine—we hope this will begin to manifest itself soon—and of speaking, when it is necessary, for the whole missionary educational body. We notice that the subject of union in educational work, as a means of solving some of our problems, appears to have dropped almost out of sight. In view of the fact that this is still a live topic the omission is a little puzzling.

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Revival of Oriental Faiths.

IN the religious world there are, at present, two circumstances which arrest the attention of even casual observers. One is the recrudescence of activity of the non-Christian faiths, the other is the new spirit of tolerance and sympathy with which many earnest Christians view these manifestations of the health and vigour of some systems which were hitherto regarded as being antagonistic to the religion of Jesus Christ. A striking evidence of both these tendencies was witnessed in the recent Conference of Religions held in Japan. In response to the invitation of the Vice-Minister of State for Home Affairs, representatives of the Christian, Buddhist, and Shinto religions met and discussed amicably the importance of religion to the State and the connection between religion and morals in the life of the people.

In Shanghai, Buddhist meetings for the exposition of "the law" are held frequently in Chang Su-ho's garden and sometimes in temples in the city. There is undoubtedly a shaking of the dry bones of Buddhism in our midst.

We have lately seen a circular issued in the interests of "The Universal inter-relation of Religions," 萬國通教. A belief in the Sabbath is indicated on the sheet and it is stated that "One principle underlies all law and the myriad virtues have a common centre," 萬法一理萬善同歸. Following this, come quotations from the Confucian, Taoist, and Buddhist classics, the whole ending with the Lord's prayer. The circular is being issued by certain persons who believe that identical ideas are fundamental to all religions, and

that the faiths mentioned are not antagonistic but kindred to each other.

There is little doubt that the revival of these oriental faiths is due to their contact with Christianity. As the dead Midianite revived when he was thrown into the tomb and his body touched the bones of the prophet Elisha so these dead and dying faiths have been revived by the quickening influence of Christianity. Scholars tell us that in the first century of our era Buddhism was already a spent force, but the fructifying tide of the religion of Jesus flowed over its sterile fields and caused them to blossom once more. Do we not see the same phenomena repeated in these last days? Buddhism readjusted itself so that it absorbed the Christianity it met with in the first century A.D. Is Christianity virile enough to absorb Buddhism in the twentieth?

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Christianity and Oriental Faiths.

WE are compelled to ask what these movements mean for us. Will they make our efforts to Christianize China more difficult?

And what attitude should we adopt towards a revived, perhaps a purified Buddhism? While seeking the right answers to these questions it is well to remember that if we are correct in attributing the revival of Buddhism to its contact with Christianity it is only what is good in the one religion that can respond to the divine influence emanating from the other. They may be right who assert that a sincere belief in a Power other than ourselves that makes for righteousness is a much more hopeful preparation for Christianity than crass materialism, even though that "power" is called by its votary, Buddha. At any rate we have no quarrel with anything that is good, anything that is true, anything that is of good report. To everything that is stamped with the hallmark of righteousness we extend a welcome, irrespective of the tag which indicates its theological origin. If the revival of Buddhism means that earnest men are sincerely seeking light, then surely for them the sun of righteousness will arise. The light that lighteth every man coming into the world will shine upon them and they will see the glory of God in the face of Jesus Christ; but if this activity is merely an attempt to galvanise an effete system into a semblance of life, 死馬當作活馬醫, then it is doomed to swift and deserved extinction.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."
—St. Matthew xviii, 20.

"I cease not therefore to ask from our Lord and Master, that He may, either by the communication of His Scriptures, or the conversations of my brethren, or the internal and sweeter doctrine of His Own Spirit, deign to teach me things so to be proposed and asserted [in preaching] that I may ever hold me fast to the truth: from this very Truth I desire to be taught the many things I know not: I have received the few I know."

Bishop LANCELOT ANDREWES.

PRAY.

That the function of the Church to diffuse the Gospel among all the nations of the earth may be vigorously and enthusiastically carried out. (P. 327.)

That in the final event the Christian nations which come into contact with the immoralities and idolatries of China may prove themselves fitted to plan and prosecute to its conclusion a moral conquest in the name of Christ. (P. 328.)

That the vital truth of a Kingdom of God on earth, for which the Jews stood, may be a living article of belief to the Christian Chinese. (P. 330.)

That any tendency to individualism may give way to a striving for spiritual fellowship and of recognized union in Christ with other Christians. (P. 330.)

For the realization of the Christian ideal for the service of a Holy God in a Holy Church nourished by the teaching of the Holy Scriptures, and using for worship a holy day by God Himself appointed. (P. 332.)

That the Missions may impress upon the Chinese the necessity of studying the divine library of the Scriptures. (P. 330.)

That a real concern for the salvation of souls and for developing the true inner organic and corporate life of the Church may be predominant in all Christian bodies. (P. 331.)

That the Chinese Church may accept its responsibility for carrying the truth to the whole nation—the truth, and nothing but the truth. (P. 350.)

That Chinese ministers may realize that the tenderness and alertness of

the sympathy requisite in the sacred duty and privilege of pastoral work may only be acquired by drinking deeply into the Spirit of Christ and His own most gracious ministry. (P. 352.)

For workers carefully selected and patiently educated, who can be wholeheartedly trusted. (P. 340.)

For an increase in initiative, independent thinking, and original production among the Chinese Christians. (P. 340.)

That when weighed and measured in the mind of the Chinese the missionaries may not be found wholly wanting. (P. 351.)

For yourself, that you may, indeed, as a son of God, grow into your own niche, and so fulfill your own destiny. (P. 333.)

That you may have such breadth of insight as will show you what is really of urgent necessity, and such grace as will prevent your love of order and predilection for familiar forms from unduly delaying the necessary changes. (P. 354.)

For a wise discrimination in the choice of time for relaxing, and retiring from the duty of supervising, that the change may not be made so soon as to be the cause of loss to the Church. (P. 336.)

That the transfer of responsibility and initiative from missionary to Chinese may be so planned as to tend steadily towards its accomplishment, with no drawbacks. (P. 351.)

For the country in its period of change of government, and for those who are in responsible posts and so bearing the great and heavy burden.

For God's rich blessing on the visit of Dr. Mott, that it may accomplish much for the Kingdom of God in this land. (P. 368.)

GIVE THANKS.

For the encouraging progress shown where the Chinese Church manifests its own responsibility for the spread of the Gospel in its midst. (P. 346.)

That the conception of the converts as being really a part of a living organism, the Church, the Body of Christ, grows, and in its growth inspires. (P. 347.)

Contributed Articles

The Function of Missions in Modern China

ARNOLD FOSTER, WUCHANG.

THE title that stands at the head of this article is, perhaps, capable of several different interpretations. It will be well to explain from the outset the sense in which it is here employed.

The Church of God from the dawn of its history has had, as a separated body, called and chosen by God from among the masses of mankind, one great and unchanging missionary function intrusted to it by God Himself. This function has been in the past, is now, and will be to the end of the age, to diffuse among all the nations of the earth the knowledge of the Living God and of His purposes in the creation and the redemption of man.

The full meaning of that function and of that trust has only been slowly unfolded to the people to whom it was committed; it can only be partially apprehended by any particular age of the Church. When God called Abraham out of Ur of the Chaldees, made certain promises to him, and established a covenant with him that in him and in his seed all the families of the earth should be blessed, Abraham himself could have had no conception of the great and wonderful things that were involved in these promises. His own subsequent history with all its ups and downs, and the history of the Jewish nation with all its own victories and defeats, were both required for the moulding of the instruments by which, through long chapters of human history, the purposes of God would be fulfilled. Perhaps nowhere in Scripture are the mystery and the magnificence of God's far-reaching purposes in regard to man and his redemption so fully set forth in their final intention as they are in the epistle to the Ephesians.

But the fulfilment of this great missionary function of a chosen people involved other minor and subordinate functions as age after age new circumstances confront the messengers of God in their intercourse with the nations of the earth with

NOTE.—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

whom they mingle as leaven mingles with the mass of meal which it is destined to leaven. In this sense Israel had one special but temporary missionary function to perform in taking possession of the land of Canaan. A terrible function it was! Dr. Marcus Dods speaks somewhere of the destruction of the Canaanites having been necessary for the salvation of the world. The hordes of Hebrew slaves coming from the demoralizing influences to which they had been subject in Egypt were not in a position to take possession of Canaan as William Penn and the Quaker colonists associated with him took possession of the territory in the United States which was called after him—Pennsylvania. Not all the experiences through which the Israelites had passed during their forty years in the wilderness had fitted them either to plan a purely moral conquest of the nations inhabiting Canaan, or on the other hand to mingle on equal terms with those nations without themselves becoming contaminated by the gross immoralities and idolatries that existed everywhere among them.

But God does not wait for the uprising of a race of men, who will use only perfect or approximately perfect methods of working, for initiating a movement towards establishing a Kingdom of God on earth. In the providence of God the military conquest and subjection of the Canaanites by the Hebrews became in after ages the symbol of the spiritual conquest of the world by the methods of Christ, and the Land of Promise itself became a type of the heavenly rest and of the city of God coming down from God out of Heaven.

Other special functions Israel was called to fulfil, at different periods of its history. Who can tell all that Israel either gave or received during the sojourn of the missionary nation in Babylon? Who can realize all the gains of the days of the dispersion, when for numbers of the Jews the Hebrew language was largely exchanged for Greek, and the Hebrew Scriptures were translated into Greek? It was during this period that synagogues sprang up in places without number where Gentile "fearers of God" or proselytes learned to exchange the idolatrous theories and practices of paganism for worship of the true God, and these places became later, as we learn from the Acts, centres of Christian influence and spheres in which the seed of the Gospel took root and became highly productive in the establishment of Christian communities.

It is impossible in an article like this to enlarge on, or even to enumerate, more than a fraction of the special functions which Israel performed in bearing its witness to the character and purposes of God, Whose chosen representatives the Jews claimed to be. Nevertheless, to set even a few of the principal of these functions in order before us may direct our minds to the *line of thinking* on which we, as Christian missionaries, should find our own special function in presenting to the Chinese of this present time the message which we have received in the knowledge of "God our Father and Christ Jesus our Saviour."

I speak not now of the central and fundamental truths of this message. For us, this has been, in the Christian Gospel, illuminated and enlarged in a way that the devout Jew of a by-gone age could not have imagined, but it has not been *changed*, any more than "Nature" has been changed by the marvellous progress that has been made in the course of ages in man's understanding, and power of utilizing, the processes of Nature. But if we look for a few moments at some of the special services which the Jews rendered to the cause of Truth and of the knowledge of God, we see at once that these correspond to abiding realities in religion and in life which we ourselves cannot afford to dispense with—realities that are almost wholly absent to-day from Chinese ideals and ambitions.

I. St. Paul in one place answering the question raised by himself "What advantage hath the Jews?" replies very rightly "*Much every way*," but he goes on "first of all that they were entrusted with the oracles of God." Who can estimate what "the living oracles," as St. Stephen speaks (Acts vii: 38), have been in the history of the spread of the Gospel? Few things fill me with more apprehension as to the future of missions than to meet with missionaries who themselves being no students or lovers of Scripture, are found to talk of the sacred books of India or China as if *these* were to be for the Church in India or in China the introduction to the New Testament! Who that has himself ever felt the power of the prophetic office as developed in Israel, not to speak now of the Law as given through Moses, can imagine that any other books compiled in any age or country of the world can take the place of the Jewish Scriptures in awakening the sense of sin, or in introducing men either to the rudiments, or to the heights and depths of the revelation of God given to the world in Jesus the Messiah? Well said the late Dr. Hort (on 1.

Peter i. 12): "The dream of a Christianity without Judaism soon arose . . . but it was in effect an abnegation of apostolic Christianity. When robbed of His Messiahship, our Lord became an isolated portent and the true meaning of faith in Him was lost. This was one of the most fundamental subjects of controversy in the second century, and with good reason the watchword of the champions of apostolic teaching was the harmony of prophets with apostles." Missions have a special function in modern China to impress on the Chinese the necessity of studying the Divine Library of the Scriptures. Recent events have greatly lessened the deference hitherto paid in China to the Confucian literature, and a new future is before the Bible.

II. But if to Israel was entrusted a living message from God in the form of sacred books recording their own divinely ordered history, their laws, their hymns of praise, and their wisdom literature, all instinct with the spirit of an active faith in a righteous God, not less vital was the truth that the Jews stood for, of a Kingdom of God on earth—a separated people—an ecclesia that mixing in the world was called to be separated from the world and living at all times under a Theocracy.

Can we in these days afford to part with this thought of the Christian Church as an elect body, or can we afford to merge our Christian brotherhood or discipleship in merely national or racial affinities? In the lands from which we come we hear more and more of the loss to the religious life of those countries arising from the decay of the ideal of Church fellowship. I am not thinking now of that particular form of ecclesiastical narrowness and partisanship which everywhere and in almost every sect large or small, vaunts itself under the name of 'churchmanship,' but I am thinking of what fifty years ago Church life was, as I knew it, in the Christian Society in which I was brought up, as compared with what I have seen and heard in England in the same society on the occasion of more recent visits. The kind of Church life which was at one time so prominent, at all events amongst Christians of the Presbyterian, Congregational, or Methodist type, seems in many places to have been now displaced by a sort of general religiousness among *individuals* which contents itself with more or less habitual or occasional churchgoing. This has become largely dissociated from the striving after

spiritual fellowship and of recognized union in Christ with others. There is nothing that China, or the Church in China, needs to-day more than true Church life—the life in which members are joined together in a consecrated society for purposes of mutual edification, and for corporate witness-bearing as towards an outside world. On this, very much depends for the maintenance and the spread of healthy Christian family life in China. To testify to these things, and to make them living realities in modern Chinese life is surely another special function of Missions.

Amidst all the talk that is now going on about a 'national' Church for China, an 'independent' Church, a 'self-supporting' Church, a 'self-governing' Church, etc., etc., one misses altogether the New Testament note of Church life and Church constitution received in its fundamental idea from the Theocracy and from the separation unto holiness of Judaism. A few days ago I came across the following from the Life of Dr. R. W. Dale, written by his son. I quote it not because of its reference to Congregationalism, for I am no champion of Congregationalism or any other-ism apart from the degree to which it incorporates in life and action what ought to be the ideal of every Church that aspires to be truly Christian. "Wherever he [Dr. Dale] went [during a visit to the Congregational churches of Australia] he preached Congregationalism—not the bastard Congregationalism that regards itself as a democratic form of Church polity and teaches the people that they have a right to govern the Church as they please, but the Congregationalism of the heroic age which makes the people responsible for *finding the mind of Christ* as to the way in which *His Church* should be governed." [The italics are mine.]

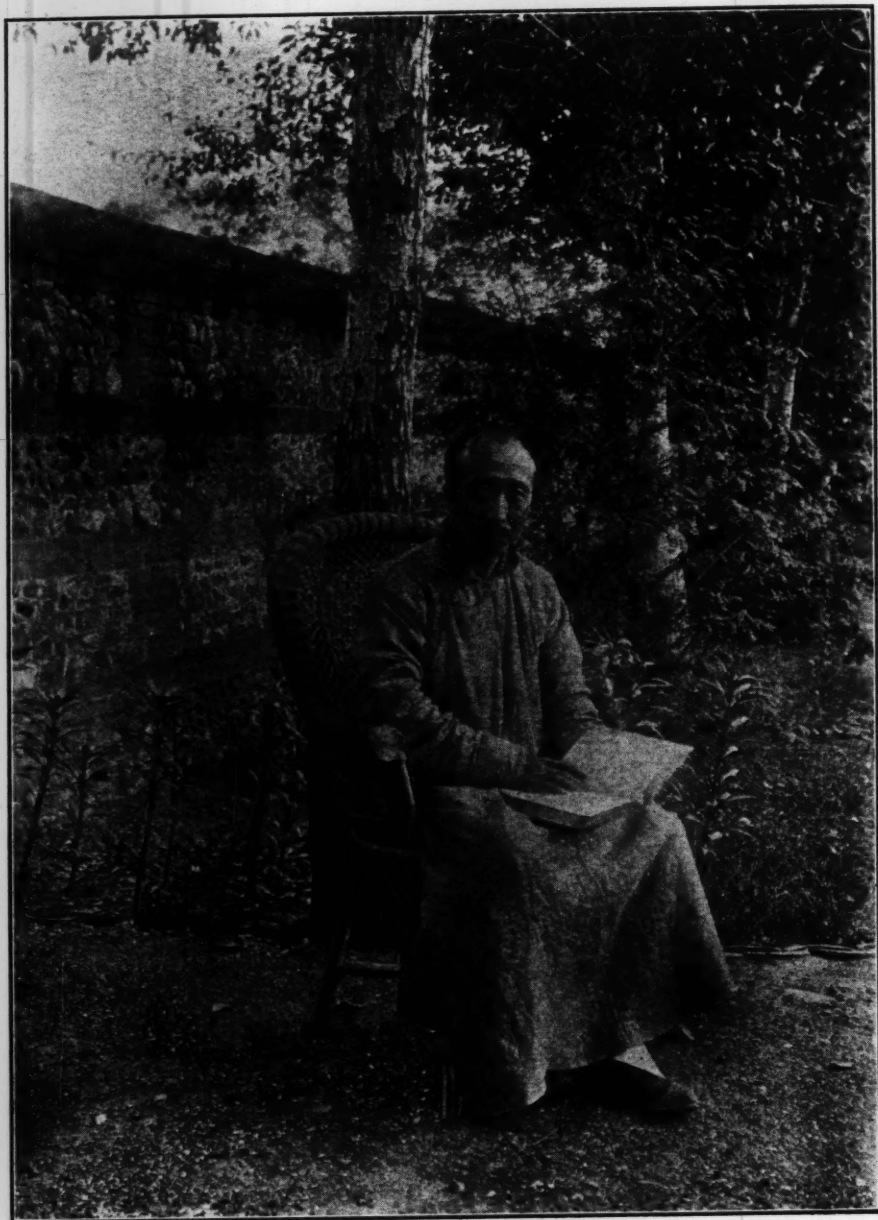
I confess I look with blank dismay on some of the later developments I have seen in China of the spirit of Church organization among the churches with which I am acquainted, and my mind goes back to days when with far less fussiness, far less thought about 'control'—Chinese or foreign—far fewer special officers and special functions for collecting money and investing it, etc., etc., there seemed to me far more real concern for the salvation of souls and for developing the true inner organic and corporate life of the Church, than I see to-day. I do not for a moment think that the Church in those earlier days was without its dangers. I know well it was not, but

in the matter of developing an inner life, and an *esprit de corps* specially becoming saints, as against the matter of designing and stereotyping an outward shape for the body to assume, I doubt if we have made much progress, if any.

III. I should like to say something of various other special functions performed by the Jews in impressing particular aspects of truth and of religious idealism on the world for the benefit of all subsequent ages of the Church. But I must only touch on one more such function. The Sabbath law has been greatly misunderstood. In the time of our Lord an institution that had been ordained for the benefit of man was being used for purposes injurious to man. It is so still. But there is a view of the Sabbath emphasized in the Jewish Scriptures which is surely eternal, and from which the Church can never part without losing one of its most precious possessions. For all time the word stands written: "I gave them My Sabbaths to be a sign between Me and them that they might know that I am the LORD that sanctify them." For the service of a Holy God, a holy Church nourished by the teaching of the holy Scriptures, and using for worship a holy day by God Himself appointed—would seem to be essentials if His servants are to be preëminent for holiness.

Such are some of the special functions that the pre-Christian Church performed in seeking to realize its worldwide mission of revealing to man the ways of God. Every one of them is suggestive of a still higher function to be performed by the Christian Church.

Of the sacrificial service, the priestly mediation, the wonderful religious symbolisms of Judaism and much else, I cannot speak now. If in what I have already said I have suggested to others thoughts that they can work out at length I shall have accomplished my main purpose in writing.



THE REV. WANG CHENG-AO OF SIAOYANG.
Moderator of the Synod of Manchuria, 1911-1912.

The Basis of Missionary Authority

REV. GEORGE DOUGLAS, M.A.

[Being a discussion of the principles underlying the relationship between Missions and the Chinese Church.]

AFTER all it is a question of authority. And by "authority" I do not mean the mere arbitrary authority of ecclesiastical appointments here or there, but the inalienable, immutable authority of truth. "By what authority doest thou these things?" Was a question to which no answer could be vouchsafed because the questioners were not true to the light that was in them. They came (in Knox's quaint phrase) "but to tempt Him and to grope His mind." They already knew that he so acted for a witness to the truth. And any authority which the missionary can possess must be of the same self-evidencing type.

There is an incident in the gospels which to my mind throws much light upon the problem before us, and which, moreover, has a piquantly Chinese flavour about it. When the mother of Zebedee's "children" came "worshipping him and desiring a certain thing of him," how strangely familiar it all sounds to us dwellers in the Orient,—both the ambition and the diplomatic manner of approach. "Grant that these my two sons"—Surely the good lady's blood had a far-eastern strain! 大人我有一份事求你走可以不可以? (Did she *k'o t'ou* or only *tso i*, we wonder?) True, there is much that is "aristocratic" in the working of God, else why should we not all become rivals of Dante and Beethoven; but even Christ himself could not grant a request that was merely arbitrary, for character alone can determine who are best fitted to occupy the seats nearest Him in his glory. In the Christian sphere each son of God must grow into his own niche,—his own seat of authority,—and that by a natural law in the spiritual world. "It is not mine to bestow," says the Christ; there can be nothing arbitrary in the councils of the Most High.

It is along these lines that we must look for the true solution of all problems that arise in adjusting our relations with the Church of our own generating. No rules and regulations, nor written creeds nor codes, will determine our relationship in the end of the day; it is character alone that weighs; all else that can be piled in the other scale will only kick the beam.

The relationship between the mission and the Chinese Church is, of course, the relationship between father and son. And that sounds easy. But if any man think that having said so much he has reached finality, he knoweth nothing yet as he ought to know. And the man who has had most experience in bringing up a family will be less likely to find here any solution at all than the man who has yet to learn what fatherhood demands. Nevertheless, to say so much is a step in the right direction. The relationship, for example, is not that between brother and brother, else would ardent Confucianists be found over England to-day endeavouring to settle our coal strikes. Neither is it the relationship between master and servant, not even that between teacher and taught. Still less is it that between demand and supply. Were it these the power of the purse would be the sole determining factor. But the power of the purse is as warranted to kill as to create.

Nor is it any relationship which may be inferred from some supposed superiority of race. "Christianity is not carried to other peoples by the Christian races with the argument—'We are better races than you, therefore accept our faith.' It is carried with the appeal—'Christianity is the religion you need to make you better than yourselves; to enable you to attain your true character, and to fulfil your true destiny.' Racial prejudice and contempt are the very antithesis of the Christian spirit. Hence, when our Lord was charged sneeringly with being a Samaritan and having a devil, He silently ignored the slur on a neighbouring race, and took notice only of the second charge."

But if the relationship is that between father and son we cannot but recognise the seriousness of our responsibility and the complexity of the problems that are likely to arise. It is the problem, dare we say it? of God himself who has been in Christ reconciling the world to Himself and is still yearning to see begotten in us the dignity of sonship. And it will be well at this point to remind ourselves that no Church, when all is said and done, is of our own founding; they are all the creation of the Spirit of God. And it is only in so far as we acknowledge ourselves to be but instruments in His hands that our labour can be of any service at all.

The problem with us, then, is the problem of adolescence. Every thoughtful parent knows full well that there comes a time in the life of his child when he may be expected, and

ought to be allowed, to assume a share of responsibility for the general well-being of the family. It bodes ill for both parent and child when, on the one hand, parents fail to realize that their children have grown to man's estate ; and still worse is it when, on the other hand, a reckless son or extravagant daughter grows up careless and indifferent to family welfare.

Some years ago the writer was travelling in one of the British colonies where at a certain town he went to be the guest of a family which had been left in somewhat straitened circumstances owing to the death of both father and mother while their children were still comparatively young. He was received at the railway station by an elder son of the home, whom he liked at once for his genial and amiable company. It came upon him, therefore, with a shock of disappointment to discover, on reaching their house, that his new friend bore both at home and in the neighbourhood the unenviable sobriquet of Gallio. Still more astonishing was it to find that Gallio answered to the name and did not appear to resent it. To any ordinary observer such a name in such a family branded upon its bearer a character for selfishness, for carelessness, thoughtlessness, indifference,—I do not stop here to discuss the justice of such a character being imputed to the Corinthian pro-consul of that ilk—such as ought to have roused resentment in a worm. Woe to the mission that is only breeding a churchful of Gallios! What then? Let us so adjust our relationship to our family in the faith that we shall not crush out true manhood and independence of character by a parental oversight that is too exacting nor be found confounding the leading of Providence with the precarious education of the man in the street. It is possible to be so watchful that our watch "may be more harmful than the errors we watch to prevent." This is the sin of Mr. Fearing. On the other hand it is possible to be so trustful that our trust may lead to irretrievable disaster. That is the crime of Madam Wanton.

This much is plain: in so far as a son is contributing to the support of a family, thus far, at least, he is entitled to take part in the family councils. And yet who would be content to allow the power of money-making to determine relationships in true family life? When the demon of bargaining is allowed to cross the threshold of a home its good angel must needs make haste by the window. How often do we see this illustrated in Chinese family life! In practice, however,

we are sometimes apt to come perilously near such a relationship—not explicitly, but implicitly—with our Chinese household of the faith, arriving at it—and here is the crux of the situation—from the opposite side, as it were, and animated by motives which are altogether honourable. The expenditure of mission funds is a sacred trust which we cannot delegate to others without being satisfied that in doing so we are at least doing all in our power to carry out the intentions of the donor. And, if I mistake not, missions stand to lose more in these days by overweening confidence and over-reckless delegation of authority than by over-scrupulosity. My own experience has taught me that more has been lost by relaxing and retiring too soon than by supervising too long.

“It is the missionary’s first duty to make himself unnecessary” on the field at the earliest possible opportunity. That is an axiom to which we are all agreed. But it is not quite easy on the one hand for any man who is firmly in earnest and keenly interested to give effect to his honestly-expressed conviction when he says, “He must increase and I must decrease.” He may think that he is fulfilling all righteousness, while in reality he is not budging an inch. It is so hard at times, however expedient it may be, to sit still and watch others blundering. And is it not so obvious that we are more likely to defeat our main object by withdrawing too early? So we reason, especially when colleagues afflicted with tendencies to laziness and haziness press prematurely for “native independence,” as they call it. Once more it is character that will tell in the end of the day. “The man of wecht” will be forgiven many exasperating eccentricities and obstinacies by his Chinese colleagues, if he is manifestly spending his life-blood on the Chinese people. He has laid down his life that he may take it again.

In all details of missionary conveyancing, “*festina lente*” is surely an obvious rule.

Let me state a case. Last year a missionary in Manchuria was entrusted with the care of an out-station which has been in existence for fifteen years or more, but which for several years back has been stagnant, if not moribund. The evangelist who has been in charge is a pluralist: beside being an evangelist maintained by the home Church he is a licentiate of the Church of Manchuria, that is to say he some years ago completed a theological course and is now eligible for “a call”

to a pastorate when a congregation can be found able and willing to support him. He is also an elder of the session which has the oversight of the group of Christians at this out-station, besides those at a number of others round its central city thirteen miles away. Such pluralism is obviously undesirable, for it leads sometimes to unhappy complications, but it is all too common in the Manchurian Church.

There were, at one time, over a hundred members at the out-station referred to, but in process of time it became apparent, especially in the light of persecution, that of these the larger half had entered the Church with very mixed motives, and the number, alas! at the present time has been reduced to something over thirty.

On the missionary's first visit he found quite a vigorous school of nearly fifty big lads accommodated in the church compound; otherwise there was not much sign of life. When he proceeded to examine the school he found that the boys, nearly all of whom were non-Christian, knew practically nothing of the Scriptures, and that they were apparently there to acquire a veneer of Chinese education plus enough English to qualify them for various petty, but lucrative, posts in a neighbouring foreign settlement and in Government offices. The teacher of English was the elder-evangelist's only son, who had been dismissed some time ago from the postal service, but English he could teach, and manifestly he was the asset of the place. The evangelist and his family were comfortably housed, also in the church compound, and all the local accounts were in his hands; no one else, he asserted, was capable of keeping them. The missionary asked for the title-deeds and found that they were made out in the name of the local Church, or rather local group of Christians; in addition to their church property they owned a piece of land bringing in an annual income more than sufficient to meet their ordinary current expenditure.

As a first step towards reform he decided to give the evangelist a trial elsewhere, and to place another in charge who is well known and honoured throughout Manchuria for his integrity and spiritual fervour as well as for his first-rate scholarship. All concerned were notified, and the missionary returned home two days' journey away.

Presently he was stormed with letters purporting to come from "all the Christians" in that town and neighbourhood

begging him to let well alone, and to allow the elder-evangelist to remain for a year at least. One is familiar with such tactics, however, and he remained obdurate. Next he was waited on by a deputation again purporting to represent "all the Christians" aforesaid, but now he began to suspect conspiracy, for the office-bearers were conspicuous by their absence. When they found their pleas still unavailing they turned on a new tack. "All the Christians" had held a meeting the previous Sunday and had agreed to undertake the full support of the evangelist and to establish an independent cause! Here was a problem. They could well do so, for, apart from the possibility of voluntary subscriptions (which, however, appeared to be rather remote), the income from the school alone was amply sufficient to cover the evangelist's salary after paying all other expenses. Yet the missionary was convinced that gradual decay of the station was due mainly to the evangelist, who appeared to him to be feathering his own nest at the expense of the Church. The situation looked critical. "Very well," said he, "we are here to establish a purely Chinese self-governing Church, and I am bound to support every honest endeavour in that direction. *But it is to be a Christian Church.* Prepare to petition your session as you desire." He took care to be present at the next session meeting, the only foreigner in the room; so did the multiple office-holder. No petition was forthcoming, so the missionary asked permission to state the case, and to his relief he found the session unanimous against granting any measure of independence to the station whatever; moreover, they added, their colleague's removal was imperative. The situation had been allowed to remain unchanged simply because the local session had been entrusted with the oversight of the mission's evangelists in that district before it was capable of such responsibility; and the local leaders had lacked courage to deal with the case until the foreigner interfered.

Ay, there's the rub! It is our duty as missionaries to see that it is a *Christian Church* that is being founded in the land and not another Chinese guild,—not one more of the innumerable mutual benefit societies which flourish and wither like Jonah's gourd. "Let them learn by their mistakes," said a senior missionary one day to a group of restive young bloods who were disposed to be too meddlesome when their Chinese colleagues in Presbytery were palpably blundering.

And he was no doubt right so long as they were dealing with matters non-essential. The mother who is constantly nagging at her children's peccadillos is in danger of losing at least their respect; and one becomes more and more impatient with the petty interference that cannot refrain from rising at every opening "to a point of order." But when the "mistake" is in danger of becoming a grave moral wrong it is nothing short of a betrayal of trust if the missionary fails to interpose. The difficulty lies in the fact that the line between the essential and the non-essential is sometimes very thin.

Over against the somewhat squalid case cited above, one may be pardoned for pointing to the example of the Y. M. C. A., which, perhaps, more than any other mission in China, has succeeded in establishing itself as an indigenous institution on a self-governing and self-supporting basis in spite of the risks inherent in its constitution lest its very success should cause its C. to be writ small. One cannot refrain from paying a tribute of respect to the magnificent statesmanship of the men at the head of the organization and acknowledging that the older missions have a deal to learn from their methods in matters of coöperation.

Moreover, we would all do well at the present juncture to take a course of lessons in the Church History of Japan during the past quarter of a century. The whole Chinese nation has been gazing intently across the seas upon the Island Empire, and not least the Christians around us, than whom no warmer patriots are to be found. Our course of studies should include The History of the Doshisha; The Formation and Constitution of the Church of Christ in Japan; The Buddhist Revival; The Government Education Code and its bearing on Christian Schools and Colleges.

Some of the strongest missions in Japan have, for thirty years, borne the title "Missions Coöperating with the Church of Christ in Japan." Even the title is instructive, for some of us have not yet begun to conceive of our work on that plane. "A coöperating mission is one," says the Church's Constitution, "which recognises the right of the Church of Christ in Japan to the general care of all evangelistic work done by the mission as a mission within the church or in connection with it." The Church in Japan, in other words, has become the predominant partner. "The mission has to take the place of handmaid where once it carried chief authority." This is a reversal of

the relationship which exists in most parts of China as yet, but no one can doubt after the recent declaration of religious liberty from the lips of the President of the Chinese Republic that we are on the eve of an ecclesiastical transformation.

One of the most serious weaknesses of the Chinese Church hitherto has been the lack of initiative, the lack of independent thinking and original production, especially in the field of literature. We need a Paul, in short, and a Chinese Paulinism that has the courage of its convictions and that will not fear to face those who are reputed to be pillars of the Church. Is it possible that we have been nipping originaive instincts in the bud by "too rigid and too Western orthodoxy? If so, the day of emancipation has certainly dawned. The revolution cannot but give birth to a new *esprit de corps* within the Church which will be full of hope.

Yet the *esprit de corps* must be a disciplined *esprit* if it is to be effective. The steam that issues from the exhaust pipes is of little service, but if concentrated on the piston rods it will drive the machinery of a Titanic. Therefore let us educate with redoubled vigour for all the spirit of independence that exists. Lord Cecil has expressed the matter forcibly: "A Church will always be in slavery to others when it is an ignorant Church. An ignorant man is always a slave to someone else. Knowledge is power. It is no good altering your regulations and your rules unless you can take advantage of these alterations. If your workers are capable of governing they will govern. If they are incapable, they will not govern. To make them capable you must educate them." In other words he will rule best who has best learned to serve. But let our education be such as to develop initiative, not to repress. The day has gone by for the educated limpet, who is so thoroughly well educated that he cannot even think without assistance; though even he is to be preferred perhaps to the educated hooligans,—or should we say the cultivated pike?—that recent events have brought into too frequent prominence to the hindrance of the high aims of the patriotic. We must indeed concentrate more on education, but we need not use the term in any narrow scholastic sense. Most of Christ's educating was done in the open, and much of his time was spent on individuals, and he is our example. If we select our workers with care and educate them with patience, we can afford to trust them whole-heartedly and need not make details our business.

I close on the note on which I started: "There is no appeal which searches the heart more closely than this; do we in the end of the day believe in truth? 'No sign shall be given you,' says the Christ, 'but the sign of Jonah,'—a man who arrives in a city alone, cast up by the sea, weather-beaten and uncommended, and whose only allies are the message which he bears and the natural human conscience." Or, as Dr. Gibson expressed it so nobly to us at the Centenary Conference, "All missionaries who deserve it will be heartily welcomed to a place in the governing body of the Chinese Church. They will be there in a minority among their equals, and they must make their weight felt, not by aid of delegated authority from home or any outside power, but in "much patience, in labours, in watchings, in pureness, in knowledge, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God." As long as they can show these titles for their authority it will stand, and be owned by God and man.

Independence of Chinese Christians

REV. R. E. CHAMBERS, D.D.

THE purpose of this paper is to discuss the above subject in connection with the general question of the future of Christianity in China. It is written by request and with the hope of throwing some light upon a difficult and important subject. My desire, at least, is to write constructively. I am not without sympathy with those who differ from me, and shall give my convictions only for what they are worth. Some statements which may appear dogmatic are of course made only from the writer's view point. Let this general qualification apply to all.

Ultimately, if our Lord's coming be delayed sufficiently long, Chinese Christianity will, for the most part, be independent of foreign control. But independence, in the sense in which it is used in this article, means more than this. Independence applied to churches means the autonomy of the local church. All authority is vested in the local membership, without any organization or individual outside of its own membership having any right to control its affairs. The local church is free to develop along lines of its own choosing, being responsible directly and solely to

Christ, who is its great Head, as well as Head of the church universal. Further than this, the principle of voluntariness extends to the individual believer. His entrance into the church must be of his own free will and accord. No other has any right to force him or to act for him. He is responsible directly to his Lord, and he must be left free. The reason for this, its advantages and its dangers, will be considered later. The aim now is to define independence. Of course the individual believer is bound to submit to, and observe, the regulations of the church of his choice. Any church may refuse to accept, or may exclude from its membership, any person, but no church may either elect, or retain in its membership, any person, without that person's full consent. It is a solemn fact that a church, as well as an individual, is liable to do wrong because it is free to do right. This paper claims that Chinese Christians and Chinese churches ought to be free, free from control of both foreigners and Chinese, free from control by other Christians and by other churches, without any distinction, in an authoritative sense, between laity and clergy, all being recognized as brethren, with mutual obligations, all alike subject to the control of our sovereign Lord, Christ Jesus.

Christianity as opposed to Judaism is intensely individual. Entrance into the Kingdom of God, Jesus told Nicodemus, was by being born again. Paul says that every one, individually, must appear before the judgment seat of Christ and give an account of deeds done in the body. Entrance into the Kingdom is not by the way of the church, but rather entrance into the church is by way of the Kingdom. Those who voluntarily enter and constitute a church do so because of a community of life and interest. No one is eligible for church membership who is not already alive in Christ Jesus. There must first be the striking off of the shackles of slavery to Satan and sin before one can enjoy freedom in Christ Jesus, the freedom of the sons of God. An independent Chinese church, to be safe in its independence, must be composed of regenerated members.

God delights in variety. Blooming flowers, varying landscapes, changing skies, sunrise and sunset, and a thousand other things, proclaim the truth of this. Death only is monotonous. Life is a ceaseless change. Independence is the friend of variety. Subjection, centralized authority,

makes for conformity. Free Christianity in China will produce variety, as varied as Chinese human nature is varied.

Free Christianity will adapt itself to varying conditions. It is often pointed out that there are different national types of Christianity. Differentiation should be carried much further. No two communities are alike, no two families, no two individuals. The need that Christianity meets is first an individual need. A free local church is the best possible form of organization for meeting varying local needs. With the broad guiding principles that are contained in God's inspired word, a local church of regenerated believers will propagate the Gospel in the way best adapted to meet the needs of the immediate community. Outside control will hinder not help this adaptation. Any form more fixed than that outlined in the New Testament will only trammel, and not hasten, healthy growth.

Independence makes for strength. Chinese Christianity will not be strong until it ceases to rely upon foreign support. Foreign missionaries defeat their own aims in so far as they are slow to work for and insist upon the independence of the Chinese Christians and churches. Atrophy is the curse of indolence. Enforced indolence is a crime. No missionary or missionary organization should do for any individual Chinese Christian or Chinese organization what that individual or organization can do unaided. This applies not merely to financial assistance but to all that pertains to Christian life and work. Thinking for one is apt to be far more disastrous in its effects upon him than paying his bills. Interfering with his freedom so that he cannot, if he would, think for himself is still worse. The same holds as to a church. It is equally fatal for an outside Chinese organization to assume the support and control of local Chinese churches. The safe principle is to help individuals and churches to help themselves. One grows as one realizes a sense of responsibility. There can be no responsibility where there is no independence. Some one has said that monarchies make great institutions while democracies make great men. Christianity in its essence is democratic, because its unit is the individual. Democracy elevates the masses by freeing and putting responsibility upon the individual. This is at once the glory and blessing of democracy. In an independent church there is always the goad of responsibility to urge one

on to the goal of individual attainment. One naturally looks for support to the hand that controls. Strength naturally goes with and springs out of independence. The two are mutually helpful.

An independent church, free in Christ Jesus, from whom it derives its life, other things being equal, will be the loyal church, loyal to her Lord, loyal to God's word. The best possible method of cultivating loyalty to Christ is to emphasize the privileges and responsibilities of freedom in Christ. This teaching runs throughout the letters of Paul. The basis of his appeal is in the teachings of Jesus. Any sort of intermediary, individual or organization, interrupts the free flow of impulse and motive.

The only wholesome authority that foreign missionaries should exercise over Chinese Christians and churches is the authority of influence. The day is coming more and more rapidly when it will be the only authority that they will be able to exercise. They will do wisely to hasten that day. This is how the missionary may save his life by losing it. Of course it is the privilege, nay the duty, of the missionary to withdraw financial support when a Chinese church or individual pursues a course in which he cannot conscientiously give the support. But it may sometimes, possibly often, prove a blessing in disguise for the foreign support to be withdrawn. It is certainly very possible that the course adopted by the Chinese may prove to be the wiser one. Even when money comes from abroad, it is not certain that foreign missionaries may administer it to the greatest possible advantage. Why should we force Chinese Christians or Chinese churches to sell their independence for foreign gold? May we not strengthen their independence and make use of their more intimate knowledge of their own country and people by seeking their *bona fide* coöperation in all our work? Our mistakes in administering foreign mission money teach the Chinese nothing save to have less respect for our judgment. They will often learn more from their own mistakes than from our successes.

Independence has its limitations and its dangers. A Christian must use, and not abuse, his independence. The same applies to a local church. No man lives unto himself. Happily men are not isolated, unrelated units. This fact entails the curse of Adam's sin upon the human family, but

it likewise relates all believers to each other and to Christ. Our relations confer mutual benefits and impose mutual obligations. Christianity is a social religion, and more. Spiritual relationship is closer than that of the earthly family. This fact lays the axe at the root both of selfish isolation and formal external union. There is the spiritual union of all true believers with Christ. The basis of our obligation to our fellows is in our obligation to Christ. Both obligations are real. Neither must be disregarded. There is no subordination except to Christ, but that subordination is absolute. Here our independence is transformed into absolute submission. Christianity is a democratic monarchy.

Individuals should coöperate for self culture, and for the extension of Christ's Kingdom. So should churches, and, wherever possible, so should denominations. *Pares inter pares* but also *e pluribus una*. Independent Christians, independent churches, but wholly, unquestioningly, obediently submissive to the will of Christ, and united in Christ Jesus. Independence is the centrifugal force, and the attraction of Christ is the centripetal force, of Christianity. The lives of all Christians should, and do, revolve around Him. He, and he alone, controls.

Formal, uniform, external, human organization, with its gradations of human authority and violations of the independence of churches and individuals, stimulates and nourishes worldly ambitions, opens the way for the misuse of power, and has no basis in Scripture. At the same time it misrepresents the incomparably higher spiritual unity of Christ's people.

To produce a tropical plant in the region of ice an artificial atmosphere must be provided. At best, what a poor idea one is able to get of tropical luxuriance by a visit to a hothouse! But our God, in tropical heat and in arctic ice, in sheltered valley and on exposed mountain sides, in desert and in fertile plain, has strewn the world with a beautiful variety of life, all bearing fruit after its kind, adapted to its surroundings. Wherever life is there also is variety.

Let us say to our Chinese Christians, to all and even to the humblest, what Paul said to the Galatians: "For freedom did Christ set us free: stand fast therefore and be not entangled again in a yoke of bondage."

The above may appear to be more or less theoretical, but the principles stated have controlled the practice of the writer during seventeen years in China, and he believes that they have controlled, and have been justified in, the work of the mission to which he belongs. Our Chinese membership now numbers about 5,000, in thirty-one independent churches. A purely fraternal association, made up of messengers from the thirty-one churches, is being managed by the Chinese, in cordial relations with the missionaries. The Association appoints, and the churches support the work of, Boards of Home Missions, Education, Ministerial Aid, Sunday-school Work, and Benevolence. Missionaries are on all these Boards, being appointed by the Chinese. The last named Board conducts an Orphanage which now contains over thirty children of Christian parentage.

As a concrete illustration, I should like to mention the Canton Boys' Academy. This institution is managed by the Education Board of the Two Kwongs Baptist Association, and has been developed by the Chinese Christians along lines of their own choosing. They have justifiable pride in its past, and its future, with their Lord's blessing, is safe with them. If space permitted, interesting histories of independent churches, supported and controlled entirely by Chinese, might be written. There would, of course, be record of some failures and mistakes. But the sum total marks encouraging progress. The best thing to report about all the thirty-one churches is that, without exception, all feel to some extent their own responsibility for the spread of the Gospel in their midst. They know that they are free from control by outsiders in the work for which the churches are organized.

By all means, for every reason, and for all reasons, all Chinese churches and all Chinese Christians should be free. Who are we, what is any man, or any set of men, that we or they should presume to lord it over God's heritage, or over even the humblest member of the smallest flock?



The Part of the Chinese Church in Mission Administration

REV. J. CAMPBELL GIBSON, D.D.

THE topic assigned by the Editor to the present writer rests upon several assumptions, most of which will be readily granted. At the same time it calls for clear definition and appreciation of the aims which we are now setting before ourselves and our Chinese friends. Missionaries in this country have, from the beginning, set before their minds, with varying degrees of clearness, but on the whole with substantial unanimity, the future Chinese Church as the crown of all their efforts. But the Home Church, looking on sympathetically, but from a distance, has been slow to give to this conception its rightful place as the focal centre to which all Mission problems must be related, and towards which all forms of Mission effort must be directed.

The time is well within the memory of working missionaries when we had to labour with the Home Church to persuade it to believe that there was such a thing as the Chinese Church in existence. The missionary or the Mission was then the central point of interest, and the members of the Church were only the units, few in number, which had been detached from the masses of heathendom. Even the Home Church was too often contented with the idea which still holds the minds of outside critics of Missions, that the "converts" were the final result which missionaries had to show for their work. The "converts" were the tally marks by which the work of missionaries was to be measured, and the critics still maintain this unintelligent standpoint.

The idea had hardly occurred to men's minds that these few "converts" were really part of a living organism, the Church, the Body of Christ. But when this conception of the Church in the Mission field has risen on the horizon, it at once fills the eye and becomes the centre of the picture. Even where the Church on any field is numerically small, it is of infinite resource and promise.

It is instructive now to look back to the Records of the first two General Conferences of missionaries in China held in 1877 and 1890. Both volumes give full and vivid representa-

tions of actual work being done, and of the needs that were most felt, with suggestive indications of the directions in which attention was being directed with a view to the future. It would be wrong to say that the Chinese Church was overlooked. Figures were given to show its dimensions and the amount of its monetary contribution to Christian work, and were summarized thus :—

Communicant membership reported as in 1876...	13,035
Contributions of Chinese Church	\$9,572
Communicant membership reported as in 1889...	37,287
Contributions of Chinese Church... ..	\$36,885

These figures give a basis for considering the Chinese Church, which doubled its communicant membership during the 13 years which separated the two Conferences. Further, Dr. J. Van Nest Talmage of Amoy, in 1876, read a paper the topic of which he set forth in the words: "What should be the relation of the Chinese Churches to each other, and to the respective foreign Churches and Societies by whose agents they have been planted and gathered?" He unhesitatingly set forth Unity as the only right expression of the relation to be aimed at by the "Chinese Churches," instancing the Unity of the Churches planted by the American Reformed and the English Presbyterian Missions in Amoy as typical. In the following discussion men like Carstairs Douglas, Calvin Mateer, and others cordially supported this view. But on the other side of the question, as to relations with the parent Churches little or nothing was said. Indeed, Dr. Talmage had said that in sitting down to write his paper he had "come to a dead stop" on realising how far-reaching were the issues of the topic assigned to him. He and others had a vision of the problems of the future, but the time had hardly come for a clear apprehension of them. Hence, neither in 1877 nor even in 1890 did the Chinese Church occupy any large place in the Conference programme. Between these two dates it had doubled its membership and quadrupled its contributions in money for Christian service. It was now beyond doubt that the Chinese Church was an important adjunct to the Christian Mission in China, but even yet the discovery had not been made that the centre of gravity of the whole Christian movement in China lies within the bounds of the young Church; and that henceforth the Missions will be found to be recognized as its helpers.

When the Centenary Conference of 1907 met, the minds of missionaries were fully prepared for this recognition. The organizers of the Conference touched the core of the matter when in drawing up the programme they set down as the first topic: "The Chinese Church," appointed a representative Committee to deal with it, and allotted to it the whole of the first day of Conference work. By that time it appeared that the membership of the Chinese Church, and the amount of its contributions, as reported for the year 1905, had reached the following figures:—

Communicant membership reported as in 1905...	175,000
Contributions of Chinese Church...	\$301,263

Thus the membership of the Church, notwithstanding the martyrdoms of 1900—(or is not "notwithstanding" the wrong word?)—had in the fifteen years since 1890 been again multiplied by over $4\frac{1}{2}$, and its money contributions by over 8. It was impossible that the Chinese Church should any longer fail to be recognised as holding the foremost place among the forces which are now creating a Christian China.

The question was asked by one of the delegate visitors from the West why the Chinese leaders of the Chinese Church were not present as an integral part of the Conference. The question indicated a due sense of the importance of the young Church, but failed to recognize correctly the functions of the Conference and the conditions under which it met. A Conference containing Chinese from all parts of the Empire would have been faced by the serious difficulty of lacking any common language familiar to all its members. But a more vital consideration is that the Conference was intended for consultation among the foreign servants of China; one of whose hardest and most delicate tasks must be to eliminate elements of difficulty which are the unfortunate concomitants of our own history. It was needful that we should see clearly ourselves and make manifest to the younger Church what is that vital body of Christian faith, stripped of what is sectional, local, and temporary, which we propose to deposit with it as its great heritage.

That was a task for which we were not prepared in 1907, nor perhaps even now. The time, therefore, had not then arrived for calling into our councils any considerable number of our Chinese brethren, but our meeting without them implied no disrespect or forgetfulness. It was rather a confession that

we ourselves were but amateurs preparing ourselves by preliminary consultation to be better advisers and helpers with them when we should have cleared our own minds on the things that are fundamental. The comprehensive question of the future constitution of the Chinese Church and the relations in which it will stand to the parent bodies by whose instrumentality it has come into being in China, came fully into our view at the Centenary Conference in Shanghai, and similar questions for the whole Mission field bulked largely in the view of the Edinburgh Conference in 1910.

It is with these memories to guide us that we have now to think out the question, "What is the part of the Chinese Church in Mission administration?" Perhaps it would be more epigrammatic than useful to say that the "part" of the Chinese Church is the whole. But these words would express the truth that the Chinese Church is now fundamentally responsible for carrying the truth to the whole nation, and for seeing to it that what is carried is the truth and nothing but the truth; and also that what is carried may also be, so far as human frailty may allow, the whole truth.

At the same time the Church of God in each country is in its measure responsible for the whole world and it is not possible for the Missions to hand over all their responsibilities to the Chinese Church. They have a responsibility towards the Chinese Church, and a responsibility towards the whole people, and must discharge both under the supreme obligation of obedience to Christ. Briefly, there is a primary responsibility resting on the Chinese Church, and this includes all forms of evangelistic effort, interpreted in the broadest and most liberal sense; all the work of shepherding, educating, and guiding the members of the Church old and young; and the production and use of all the literature that may be needed to serve these ends. Properly speaking there is no question of our choosing which or how many of these departments of work shall be placed on the shoulders of the Chinese Church. All these responsibilities necessarily rest there, and nothing gladdens us more than to see that this is increasingly felt by our Chinese friends themselves.

Practically it is obvious that in every Mission transfers of duty and responsibility will have to be made. But let it not be done on either side under the impression that concessions are being made by foreigners to Chinese, and that

they will be made unwillingly or with a grudge. Human nature is weak, and feelings of that kind will arise on both sides, but let us set ourselves to suppress them, and to put the whole matter on its real and natural footing. Our attitude should convey to our Chinese friends something like this:—"Here are burdens which we have for long very imperfectly borne, which only your brotherly help has enabled us to bear at all. We rejoice in your growing numbers and in our experience of your growing fitness to take these responsibilities on your own shoulders. We know that in your intuitive knowledge of the heart and mind of your own people, your natural acceptability to your own countrymen, and your command of your mother tongue, you have many advantages in which we can never rival you. We believe that by our birth and training in older Christian communities we have some knowledge and experience of which you will be glad to make judicious and discriminating use. So far as you desire it we put ourselves and any knowledge or experience or capacity we have freely at your service." The reception of any such overtures on our part will depend, however, less on what we say than on what we have been. It must be a searching thought for every missionary to ponder, that we have, for good or evil, left a picture of ourselves imprinted on the mind of the Chinese Church that knows us. We have been weighed and measured—God grant that we may not be found wholly wanting to them!

As to the spirit that must govern the period of transition, we shall all be at one. But when we come to practical details, and try to define the departments of service which should soon pass into Chinese hands, many complex considerations come into view. There are young Christian communities of limited membership, which have not yet developed a compacted Christian consciousness, and have not yet produced any considerable number of qualified and tested Chinese workers. In these cases the transition period has not yet been reached. In other more developed communities there are many of our Chinese friends who are well fitted both to bear responsibilities and to take the initiative; and though even there the transition should not be made unnecessarily sudden, it should be kept steadily in view and all kinds of appointments and other arrangements should be so made as to tend steadily towards its accomplishment. Those who may have fears

about the result will perhaps be surprised to find how much of competence, earnestness, and spiritual insight will be developed in the process.

Perhaps the first point to which the process of devolution falls to be applied is that of pastoral duty. Here we have not a few men well prepared both by training and by experience to take up the delicate and vital duties of a Christian pastor. The intimate personal relationship which ought to subsist between a pastor and his flock renders the service of a Chinese pastor peculiarly effective and helpful to a Chinese congregation. There is no part of a missionary's duties which he can, with a better conscience and with more complete satisfaction, transfer to a Chinese colleague. His knowledge and experience may still enable him to give helpful advice, and this will be the more freely asked for when it ceases to carry with it any suggestion of magisterial authority. As preacher and as pattern, as confidant and friend, as comforter and guide, as watchful and sympathetic guardian of the godly discipline of the Church, the Chinese pastor may soon have an intimacy of access to his people which is seldom possible to any foreigner. But our Chinese brethren will be sorely mistaken if they suppose that all this can be spontaneously attained by them without effort. They would, perhaps, be surprised if they knew how often they seem to us to be harsher in their judgments of their own fellow-countrymen and less sympathetic towards their difficulties and weaknesses, than we are ourselves. We may be wrong in this feeling, but it is quite certain that they and we alike can only acquire this tenderness and alertness of sympathy by drinking deeply into the spirit of Christ and His most gracious ministry. But at least they can begin with the immense advantage of knowing spontaneously and from within many things which we foreigners can only partially learn by painstaking observation and thought through many mistakes and failures. With their natural advantages, and the gift of the Spirit of Christ, they should far outstrip us in the practice of the pastoral art.

Again, the outward aspects of the Church organization and its relation to those outside, can be better adjusted and interpreted to non-Christian Chinese by their own Christian countrymen than they can be by any other. This will include most ordinary cases of acquiring ground or buildings for Church purposes, or settling any differences or misunderstand-

ings arising out of such transactions. Similarly, matters of dispute between Christians or between Christians and non-Christians, are far more suitably settled by Chinese friends without the intervention of any foreigner. From this region of things it should not be difficult for the foreign missionary to withdraw, always making it clear that he will willingly help with his advice when those immediately concerned desire it.

It is sometimes supposed that the department of finance will present difficulties in regard to the division of responsibility. This will depend partly on the form of Church order to which any Mission belongs, and partly on the practical arrangements which have been in use in the earlier stages. The general solution seems to follow naturally on the adoption of the principle that Mission funds subscribed abroad should be administered by the members of the Mission who, by their office, represent the subscribers; and that, similarly, the funds subscribed by the Chinese, members of the Church and others, in China, should be administered by themselves and their Chinese representatives. There are probably many cases where money or property contributed by foreign Missions has passed into the hands of Chinese bodies without any definite stipulation as to the ultimate right of control. Surely in such cases there need be no minute scrutiny of rights, but a fair interpretation of the intention of the donors, so as to secure the application of the funds to the purposes for which they were given. But difficulty may be avoided in the future by the exercise of foresight, and clear arrangements as to the administration of funds.

How far different forms of Church order and government lend themselves to facilitating the development of Chinese control is a large question on which one cannot enter here. It may be permitted to refer to Chapter I. of the Report made to the Edinburgh Conference by Commission No. II., on "The Church in the Mission Field." (See Reports of the World Missionary Conference, Edinburgh, 1910. Vol II., pp. 11-38). It is betraying no secret to say that this chapter, drafted with great ability by an Anglican member, was redacted by the Presbyterian Chairman, further revised by Wesleyan, Baptist, Congregational, Reformed, and other members, American, British, and Continental, re-discussed in Commission, and after presentation to the Conference itself, was again revised in the

light of the written suggestions sent in before publication. It therefore stands now as an outline of classical authority on the subject of general Church Order and institutions, and is of much more value than any paper by a single writer.

It suggests that there cannot be any one solution of the problem now before us, which will be universally applicable to all forms of Church order. Some of these forms have been adopted with the view expressly in anticipation of this problem, and for them its solution will present no difficulty. Others have been adopted with the view of conserving other interests which were considered of supreme importance, and cannot be so quickly adjusted to new requirements. When the existing form of Church order does not readily lend itself to rapid change we must ask our Chinese friends to have patience and give time for adjustment. On our part we must not allow our love of order or predilection for familiar forms to delay unduly changes which are really of urgent necessity.

There is one department of Church work which the Chinese Church will be well advised to commit largely to the foreign missions, perhaps for a long time to come,—the department of theological education and the training of the Christian pastorate. The wide fields of theological learning depend for thorough cultivation on a knowledge of foreign languages, ancient and modern, to which as yet few of our Chinese brethren have access. In those languages there are vast stores of material which cannot be reached through Chinese translations. Considering the extreme pressure which a liberal modern education puts on the permissible limits of time, Chinese students cannot spare from more fruitful studies the time required for the acquisition of Hebrew, Greek, and Latin. The study of English along with Chinese will usually be as much as they can undertake, and for the rest it will best serve the aims of the Chinese Church to accept the services in theology of foreign teachers. If this view be generally accepted it will lay the foreign missions under a most stringent obligation to aim at the highest possible standard in the theological teaching which they undertake to give, and also to exact of themselves the most scrupulous candour and fairness in the interpretation to their Chinese students of all schools of thought, whether within or without the Christian circle.

One thing is surely plain from even a slight consideration of the allotment of "parts" in Mission administration. Whatever share can be profitably absorbed by the Chinese Church, the foreign missions, as its allies and coadjutors, will have more than enough to do. If the result should be to relieve us largely of "administration" in the more technical sense, and to restore to us some measure of our former freedom as an evangelistic force,—a freedom of which we daily regret the loss—we shall have abundant cause of joy and thanksgiving. Let us hand over ungrudgingly wherever we can do it with a good conscience. What is left will still be more than we can carry!

Some West China Contributions to the Cause of Educational Union

A. ARCHIBALD BULLOCK.

THE cause of union education has, we all believe, a long period in which to grow in power and in usefulness. A study of this cause in China will reveal all stages of advancement, from the place where it is still talk to those where it is an old and well established fact. In view of this disparity, and in particular of the beginnings that are being made in the Yangtse Valley toward closer union in educational matters, it seems timely to present the experience and testimony of a part of China where it has been well tried out, and acceptable and workable plans prevail.

West China has accumulated a very valuable fund of information and is very willing to share it. With the end in view of getting at this experience the present writer made out a list of questions and presented them to fifteen of the Szechuan missionary-educationists most qualified to speak. A sufficient number of replies have been received, and of such a unanimity of expression, that what follows may be presented as being worthy of careful consideration.

In what follows, each question, as submitted, will be followed by a digest of the answers received. The first set of questions relate to union in curriculum and the second to common examinations.

A. With regard to the union curriculum which the West China Educational Union prescribes:

Q. (a). How far do you consider it advisable to extend the system ; i.e. to what schools and in what grades or forms ?

Every answer without exception includes all grades in all classes of schools, from the Junior Primary through the Middle School. Several would extend it into the kindergarten, and others remark that some option could well be allowed in the last year of the Middle School. The Union University recognizes graduation from any Middle School of the Union as equivalent to matriculation.

Q. (b). What results, good or bad, have come from following the Union's curriculum ?

The replies to this manifest a real enthusiasm over the substantial rise in the standard of work done, the more accurate grading affected, and the stimulus given to teachers and pupils alike. Mention is also made of the interest and coöperation aroused among the foreigners, of the more careful search for the best texts, and of the impulse given to normal instruction. Concerning ill results mention is made of the criticism of a very few that individual initiative may be injured, but no answerer supports the objection. Some schools have found the curriculum rather stiff (yet bracing) and a fear is expressed by one that some slipshod work has been done in order to cover the work prescribed.

Q. (c). What changes or improvements would, in your mind, be advisable ?

An Educational Secretary who would give his entire time to the work bringing the schools and the Union into closer touch, is given the first place here. Several would add a kindergarten course. A fuller syllabus in each subject is called for, and also a closer following of the Board of Education's Curriculum (Imperial) in the matter of Chinese literature. One of widest experience and respect says that some method should be provided whereby the curriculum would be more susceptible to change and growth.

Q. (d). What "snags" would you point out ?

Priority is given, in the answers to this question, to the difficulty of combining English and American ideals of education. The personal vs. the Society difficulty is pointed out ; i.e., they say, that to insure continuity in the Union, the Mission or Society, and not the individual should be the unit joining the Union. Again, particularistic interests, as of sects or Missions or schools, are liable to jeopardize

the efficiency of the whole; rules are liable to be too hard and fast with insufficient liberty allowed to adapt to local conditions; and a common scale of salary for teachers doing similar work, is most difficult to approximate.

B. Concerning the common examinations system :—

Q. (a). In what schools and classes do you consider it advisable to use the common examinations?

Here the answers almost uniformly favor the system they are following of two examinations for each of the three classifications; Junior Primary, Senior Primary, and Middle School. One well-known educator remarks that the Junior Primary might well be left for the examinations of Inspectors (when they have such). The examinations are set in central towns and to these points the pupils come from all directions; for all but the most distant schools West China believes this the most feasible plan. (In scarcely any part of China are distances greater, or the methods of travel slower, than in West China).

Q. (b). Are the duties of the examining board hard, and if so how?

The replies are all of one tenor, that they are trying, but it pays! The work is minimized for each one as much as possible by allowing no one examiner more than two years in one subject, and by having all results tabulated by a Registrar. The difficulties are those incidental to any work superimposed upon the regular schedule, coupled with insufficient training in the Chinese character. Another difficulty will come out under (d) below. In the same general field of this question it might be well to mention the very real difficulty that is experienced in getting competent men to act as examiners; this difficulty will largely disappear, one remarks, in the face of better Chinese preparation on the part of the missionaries. Naturally, too, they find it hard to hold to a uniform standard of grading.

Q. (c). Just what reasons exist for the maintaining of common examinations, especially such reasons as are not common with those holding for the Union's curriculum?

It is somewhat difficult to condense the various answers to this question into a few general statements, for there are many cogent replies all based on more or less experience. In the schools themselves they note, again, a definite stimulus given to teachers and pupils, and a strengthening of the

hands of the teacher. This follows because of the impersonal nature of the examination, of a fair grade of stiffness, and because of the competition over a wider area between many schools. With regard to this last statement, the certificates issued by the Union at once satisfy the Chinese craving for credentials and are of much wider value than those issued by any single school however good. From the standpoint of the Union, they make its dignity and authority real, and are the most effective means of discovering (1) how rigid a curriculum to set, and (2) how well the schools are following the course laid down. From the standpoint of the University it provides a just and ready way of setting standards for its matriculates.

In passing it may be remarked that the Union was in effect and prescribing a course of study a number of years before it attempted the use of common examinations, or any examinations at all. These were first set in the winter of 1907-08. Hence, while it is true that two years do not afford a great deal of experience for mature opinions, yet it must be remembered that this system of examinations is the natural working out of much broad experience. As one answer says, "one demands the other." Szechuan has its examination system, therefore, because it found that for the complete workings of its curriculum the examinations were imperative.

Q. (d). What could be done to improve the plan?

Again they answer—have an Educational Secretary. A number speak of the general need for more and better teachers, and therefore of providing more Normal Schools. Some feel that a method must be devised whereby (1) the daily work of individual pupils in the school, (2) the opinions of the teachers and (3) the reports of visiting Inspectors can be made to count in the final marks accorded those examined by the Union. A very practical difficulty arises out of the custom of holding these examinations at the end of the Chinese year. In the press of Annual Meetings, Conferences and the like, that abound in the West at that time, as well as elsewhere, the examiners find it very hard to get their papers graded and the marks back to the Registrar so that he may issue the grades to the individual schools in time for the spring opening.

Q. (e). Taking the plan as a whole, do you favor the common examination system?

To this question one answers no, the rest say "emphatically yes," or words to that effect.

Q. (f). As you understand the prevailing feeling, what do you think the majority of educationists in West China would answer to this last question?

The replies state that the majority are strongly in favor of the plan. One aptly remarks, "As the registration of schools doubled during the year I think that the missionaries are in favor of the plan." It might be added that the number of pupils increased by 73 per cent during the same period (a much more trustworthy guide), making a total of 102 schools with a total enrollment of 2,818 pupils belonging to the Union (up to October, 1910).

The above account represents within the limits of the writer's ability the outline of the replies received. It would be impossible to attempt to convey the deep spirit of belief in, and enthusiasm for, this Union with all that it means, which these replies abundantly manifest. They do not attempt to minimize the fact that there is much extra work and trouble entailed, but the simple statement that "it pays" is sufficient to cover all. Seldom does one find such a unanimity of opinion in a cause which calls for so much personal sacrifice. The writer, in this presentation, is not trying to plead a cause, but rather to present the plain facts as revealed in these letters.

As a final bit of testimony, the following excerpt taken from a report of the last meeting of the Board of Education of this Union will be presented.

"Unity—efficiency—progress were the key words of this Conference. Progress there has been undoubtedly. As subject succeeded subject, and discussion followed discussion it became abundantly clear that there was one mind in the Conference, —and we felt that in our West China Educational Union we have a body for whose past achievements, under God's guidance, we are deeply thankful, but whose possibilities, we believe, have not even yet been fully realized."

The Seventh Triennial Meeting of the Educational Association of China

H. K. WRIGHT.

IF the number of educators in attendance at the seventh of the triennial meetings of the Educational Association of China does not constitute a record for the history of these meetings, the lack was more than compensated by the very representative character of the gathering as to nationality, church affiliation, and location of work. The ill wind which blew good to the conference was the continued unsettlement in the west which keeps so many from returning to their stations and made possible the presence of a number from that part of China who could not ordinarily have been present. Every question of importance that was brought forward was debated, and debated eagerly, by speakers from the north, the south, the center, and the west. The opportunity for this interchange of opinion and experience was unique, and of itself repaid the labor involved in preparing for, and carrying through, the work of the gathering.

The evening sessions with their pleasant social opportunities are a recognized part of the week's proceedings, and offer just that occasion for relaxation from the stern and strenuous efforts of the day which is demanded as necessary by those members who have a psychological standard of living, and which is enjoyed by all, whether they feel a need to satisfy a scientific conscience or not. The music in particular was a pleasure, especially to those from interior stations whose musical horizon is bounded on almost every side by the singing of Chinese schools and congregations, and who regret only that the expression of their appreciation had to be offered in conventional ways.

The day sessions were devoted to business, (reports, organization, and elections), and to the discussion of problems. Very fittingly the first problem taken up was one that arises from the new political conditions that have come into being in the past few months. It concerned the relation of mission schools to the Government system of education. Dr. Martin's paper, entitled, "How far should we Recognise in our Schools the Courses of Study Prescribed by the Government?" was suggestive rather than exhaustive in its treatment. Dr.

Martin recognizes the problem as religious rather than scientific, and concludes that "there is room on our part to approach the great educational system of China by conforming in all unessential points to the official curriculum of the Board of Education." Bishop Price followed with a paper on "The Advantages and Disadvantages of Government Recognition of Mission Schools and Colleges," which has already appeared in the *RECORDER*, and in which he speaks with authority as having had practical experience as an educator in Japan. His verdict is that under certain conditions the advantages outweigh the disadvantages, and those conditions, of course, refer to the matter of religion. "The real difficulty has been in regard to Christian worship and religious instruction." The paper by Dr. Bergen, "Is Recognition of Mission Schools by the Government Feasible or Desirable?" (which has also been printed) was decidedly optimistic in tone. Dr. Bergen took the religious bull by the horns at the beginning, insisting that liberty of Christian instruction will be regarded as necessary, but proceeded to speak out his faith in the Government that is to be. "We do not fear that the Government will make any strong effort to bar out Christian teaching." In the discussion which followed, every man seemed to be fully persuaded in his own mind. The debate dealt largely with the religious difficulty, although some attention was paid to the pedagogical problems involved.

The fact that the real interest of Christian educators in China is more emphatically religious than scientific or humanitarian was brought out with remarkable force, not only in this debate, but by the character of the debates and papers that followed. To the scientific side of the work a day was devoted; in the morning, papers on normal schools and pedagogy were read, and these were followed in the afternoon by papers on a system of uniform examinations. The papers were excellent, and the discussion of them not unhelpful, but on this day the note was not as assured, and the tone too often was that of the amateur. It was evident that not many had had professional training as teachers, and that while all were keenly interested in the subject and had obtained much valuable experience in practice, not many were able to go much below the scientific surface of pedagogy. In short, the Association quite frankly regarded itself as a body of religious specialists who use education as the means to their end, rather than as a body of educa-

tionists who recognize religious teaching as a necessary part of their general scheme. At no time during the day devoted to the scientific side of the work was there manifested that keenness in debate that marks the professional, and the spirit of it all was in marked contrast to the discussions in which the religious interest was uppermost.

The slightly receding tide of interest came back, therefore, in full flood on the next morning, when the topic was "Religion in the School." Mr. Malpas, in introducing the question: "Should Attendance of non-Christian Students at Religious Exercises be Voluntary or Compulsory?" favored voluntary attendance. Mr. Luce's paper on "The Best Method of Imparting Religious Instruction" was prepared with extreme care, and was evidently the expression of an experience that has resulted from uncommonly faithful and uncommonly effective labor. In conclusion, Mr. C. T. Wong, the well-known Y. M. C. A. leader, *primus inter pares*, had a number of wise and helpful things to say about "Religious Organisations in an Educational Institution." Had there been any doubt in the mind of a listener as to what the purpose of educational missionaries in China really is, it would have been quickly dispelled by the discussion that followed. The speaking had more of the character of a testimony meeting in which each is eager to tell how great things the Lord has done for him, and what important truths the Lord has revealed to him, than of mere dissection and debate of an interesting topic.

There has been a revolution in China and there came near being one in the Association. A plan was brought forward for discussion at the close of the conference which looks to a different form of organisation, with the hope of accomplishing more effectively the ends for which the Association exists. This is not the place to go into the details of the plan, as it was not formally adopted, but was put into the hands of the Executive Committee, to be submitted to vote when they think wise; but the fact that it was brought forward and discussed seriously shows that the Educational Association is very much alive and eager to perfect its organisation; that it is moving with the times, and is earnestly endeavoring to be of service to the cause of missions in China.

Correspondence

THE KINGDOM OF GOD AND THE REPUBLIC OF CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: What will be the effect of the revolution in China upon the work of Christian missions? What will the now established Republic mean for the Church of God in China?—These are questions now talked and pondered over by every missionary worker in this country. Some answer them very readily. For many, a Republic in China means the dawn of a glorious era in mission work, something like a millennium after the hard fights and struggles with heathenism under an absolute monarchy. They that have hitherto sown in tears shall hereafter reap in joy.

The RECORDER in various issues discovers in the Republic of China many signs of a wonderful forecast with regard to mission work, both evangelistic and educational. It foresees a 'freedom' *par excellence* 'for the Christian Propaganda in China.' It looks forward with hope to the day when the influence of the Christian men—many of whom were leaders in the recent revolution—'make their influence felt in China.' The present reformers who are placed in the front ranks now 'have espoused Christianity.' (See February issue of RECORDER, page 65.)

The April number then brings an article on President Yuan and Christians in Peking, some passages of which one cannot read but with mixed feelings.

Please allow me to make a few remarks on some of these new missionary watchwords under the Chinese Republican flag.

I. 'Religious liberty.' A freedom *κατ' ἐξοχέν*, as never realized before.—Have we not enjoyed religious liberty in China all along, more perhaps than in any other country in the world? Has not China always been great for her religious toleration? If I compare my native country, Germany, with China with regard to religious liberty I must say there is far more freedom in China than in Germany. There have, of course, been many persecutions of religions—Christian and otherwise—in China, but will anyone tell us that religious liberty under the new Republican flag means *cessation to all persecutions*, the stoppage of all hatred? Let us not prophesy on the future of China's Republic with regard to this special point. For us it suffices to know that persecution forms an eminent part in the character of God's Kingdom. One of my professors used to say: *persecution belongs to the house order of God's Kingdom*. We hardly believe—nay—we hardly dare to hope that the Republic of China means for the Church of Christ a *Constantine era*! If religious liberty is to mean such a thing then we would all for the Holy Church's sake, say: "God forbid it!"

2. *Our hopes from the present reformers who have espoused Christianity*. Carey said: Expect great things from God. It is better—says a victorious song of an experienced man of God—it

is better to trust in the Lord, than to put confidence in man. Now, it is a fact, which cannot be denied, that some (rather than *many*) of the present reformers are Christians. As to the expected influence on the spiritual salvation of China from their part, I have my doubts. To use one example. How much was expected from Sen Wen, the spiritual originator of the revolution in China. Chinese Christians called him the 上帝 忠僕 孫大總統 萬歲. But to anyone who watched Sen Wen's words and actions closely, it is obvious that he has all along carefully avoided the subject of mission work or religion in China. We dare—of course—not judge his personal conviction, but in his short career in this country, there was no sign nor testimony before his countrymen with regard to religion at all. The same may be said of other leaders in this movement who are said to be Christians.

With regard to the whole situation as well as to the outlook for mission work in China under the new Republic, it may be well for us to take to heart some words of Kinsman in one of his lectures on Protestantism. He says:—"The democratic principle may not be directly applied to the bases of religion. God does not reign by popular election; nor do His laws for their validity need initial endorsement by special committees. The Church of God is not a republic of this world, but a Kingdom not of this world; and as citizens of that Kingdom, we must recognize—if we may use earthly terms—that the Ruler of that Kingdom is an Absolute Monarch. Authority emanates solely from Him; and men can only obey it as loyal subjects.

Down at the bottom of many of our difficulties at the present day, as one great cause of the disunion of Christendom, lies the false assumption that the social aspect of religion must correspond to the social aspect of secular politics. *The ideals of a democratic age have obscured—and in some cases destroyed—any true sense of the meaning of the Kingdom of God.*"

Brethren, let us, at this critical time, carefully guard that which is committed unto us (lit. the deposit entrusted to us) the *οἰκονομία θεοῦ* as the Apostle calls it (I. Timothy i. 5) Let us more than ever emphasize the functions and the meaning of the Kingdom of God. While in the coming Republic we may discover many signs of a wonderful forecast for mission work, let us not forget that there goes with such a hope not a little of the precipitancy of a splendid fancy. Let us less expect from the present changes in China and her leaders, but let us, faster than ever before, grasp the never-failing promises of God *who changeth not*. He says: "All power is given unto me, *therefore* go ye into all the world. *Ask of me* and I will give thee the nations for thine inheritance!" From *Him* we ask and expect great things in China for the future. *He* is our Hope for the salvation of China, and He alone!

Yours faithfully,

CH. W. KASTLER.

KULING CONVENTION, 1912.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Kuling Convention Committee is glad to announce that the Convention

this year will be in the hands of Mr. W. B. Sloan, the Assistant Director of the China Island Mission (who, though he is not this year a formally appointed delegate from Keswick, is, as he always would be, a representative of the Keswick Convention) and Mr. S. D. Gordon, the author of the well-known series of "Quiet Talks" on Power, Prayer, and Home Ideals.

The date of the Convention will be, as usual, the week that ends July and commences August, i.e., from Sunday, July 28th, to Sunday, August 4th.

There will be no other speakers this year than Messrs. Sloan and Gordon.

I am, yours, etc.

GILBERT G. WARREN.

*Secretary of the Convention
Committee.*

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XLIV. Whole Number 112.

The Economic Principles of Confucius and His School. By Chen Hwang-chang, Ph.D. Chin Shih of 2455 A.K. (After Confucius) 1904 A.D. Columbia University. Longmans, Green Co. Agents.

Author's Dedication: "This book, as a token of gratitude and affection, I dedicate to the memory of my Father, Chen Chin-ch'uan, 陳錦泉, who suffered poverty, adversity, and disappointments in order that his son might lead the scholar's life."

Foreword by Frederick Hirth, Professor of Chinese, Columbia University. Dr. Chen Hwang-chang, the author of "The Economic Principles of Confucius and His Schools," has seen some service as a Mandarin in one of the Metropolitan offices in Peking. He is deeply versed in his native literature, of which the so-called Confucian classics have occupied him for many

years: he is a personal friend and has been a pupil of Kang Yu-wei, one of the originators of the modern Chinese reform movement and himself a profound connoisseur of Chinese literature. Thus armed he came to New York about five years ago to study English and take courses in political economy in Columbia University. Dr. Chen proves a disciple worthy of his great teacher. His enthusiasm for the great sage and his doctrine could not be surpassed: Western readers will find in his book the representation of Confucianism from the purely Confucianist point of view by an author who is a Confucianist himself and has had the advantage of sifting his ideas through the methods of Western science.

The preface by Prof. Henry R. Seager, Professor of Political Economy, says: "No one can read these pages without becoming convinced that Confucianism is a great economic as well as a great moral and

religious system and that it contains most, if not all, of the elements necessary to the solution of the serious problems that confront China to-day."

The author states in his preface: "The treatise is essentially a study of the old regime in China. I have been careful not to read into the writings of the ancient Chinese ideas drawn from modern Western economists. All my statements are based on the words, or the spirit of the words, of the original texts and are in harmony with the whole system of Confucius."

It is difficult to review a book which makes its *début* with such *éclat*. Dr. Chen has idealised and glorified Confucianism as Edwin Arnold idealised Buddhism in his "Light of Asia." Only, that was poetry, this is supposed to be sober fact. While reading the book I was forcibly reminded of a criticism which appeared in a Chinese paper of a speech by Dr. Wu Ting-fang's son before the China Association in London. Mr. Wu graduated with high honours from Cambridge and is a barrister-at-law in England. Being asked to address the China Association he did so in a speech setting forth that China was the most democratic nation on earth.

"Britain" he said, "is ruled by the aristocracy, America is ruled by the Trusts, but China is ruled by the people. Furthermore, justice is administered by hard and rigid law in Britain, it is administered by flexible virtue in China." That meant that men of virtue only were in office in China so that justice was always tempered with mercy. The Chinese critic of this speech praised it as being of immense help to students

resident abroad, of which class he had himself been a member. He said: "We have always been ashamed to speak with foreigners of our system of jurisprudence but now we have something to say to them in reply to their criticisms of Chinese ways." "However," he proceeded "those arguments are good enough for foreigners 外人. We know better." This is exactly the impression one gets from this book. It is prepared strictly for export consumption. Even the translations of many of the passages quoted will not bear the scrutiny of one familiar with the language. The rendering given is often quite a perversion of the original. We shall let Dr. Chen speak for himself. "We must now explain why Chinese economic life has been stationary for so many centuries and production has made so little progress. The first cause is in the ethical field. A man always has two kinds of motive—economic and ethical—but the economic motive is generally stronger than the ethical motive. Confucius, however, teaches men to subject the former to the latter. Such teaching is not always followed and acted on, but it has been followed in China to a remarkable extent. *For this reason the Chinese are ashamed to talk about moneymaking and production is checked.*" P. 175: "On account of the teachings of Confucius, however, the people respect social order and public interest. *Hence their competition is not very sharp* and moral influences still control their economic motives."

The only criticism one can make on the above is to say bluntly that it is not true. There is no nation in the world

where money-making forms more continually and exclusively the theme of conversation than in China, and there is no nation where competition is so keen, so relentless, and so immoral as it is here.

Next month we propose to continue this review and let Dr. Chen expound Confucianism as he understands it in relation to woman, to taxes, and to Christianity.

J. D.

Patriarchs and Prophets. Old Testament stories in Modern English. By Rev. James Smith. Macmillan and Co. 6d.

One hundred and forty-five stories from the Old Testament are told in this volume in simple and lucid English. There are also fourteen psalms in the same style. This is just the kind of

book one would read to a child or give to a boy or girl, as an introduction to the study of the Bible. The stories are told, that is all. The youngsters are left to find out the moral themselves.

MESSRS. MACMILLAN AND CO'S
LIST.

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	Price
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Missionary News

The Visit of Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh Conference, to China in 1913.

Attention was drawn in the Editorial pages of the *RECORDER* some months ago to the action of the Continuation Committee of the Edinburgh Conference in calling upon the Chairman, Dr. Mott, to devote a year to the visitation of the mission field in order to acquaint missionaries and native Christian leaders with the work and plans of the Continuation Committee and to study how missionary bodies on the field, and the Continuation Committee may be brought into most helpful relations.

It is gratifying to learn that Dr. Mott has acceded to the request of the Committee and has indicated his willingness to spend February and March of next year in China.

For the carrying out of his purpose of thus learning the mind of the Christian leaders on the field, Dr. Mott has suggested a series of five or six Round Table Conferences in different parts of China and private interviews with missionaries and Chinese Christians. He has expressed, in addition, his desire to hold some evangelistic meetings for Chinese students.

The conferences will be expected to last about three days each. The time will not be spent in addresses and papers,

but in discussion following a syllabus of questions prepared beforehand. The questions discussed should be vital, and will involve matters which can be treated best in such conferences where leading minds can stimulate and supplement each other. They will not deal with matters on which the different bodies have conscientious differences of opinion nor will they interfere with any mission or its policy in any way. They will, of course, be informal, not legislative. In order that all present may participate freely and frequently, Dr. Mott suggests that no Conference should have more than fifty in attendance, including Chinese and missionaries. It has been suggested that, in addition to these conferences, meetings be held with the leaders of agencies which represent all, or most of, the missions or churches such as the Educational Association, the Evangelistic Association, the Medical Association, and the Christian Literature Society.

During the last week of April, the Permanent Committee of the Centenary Conference met to consider a communication from Dr. Mott concerning plans for his visit. While the Permanent Conference Committee, as such, had no authority to take any action beyond that strictly specified in the resolution by which it was appointed by the Centenary Conference, the Permanent Committee considered that it was competent for the Permanent Committee to organize another Committee for the purpose of making arrangements that were necessary for carrying out Dr. Mott's programme.

The Committee of Arrangements so organized consists of the Conference Permanent Committee, *i.e.*, Rt. Rev. Bishop F.

R. Graves, D.D., Rev. G. F. Fitch, D.D., Rev. J. R. Hykes, D.D., Rev. E. Box, Rev. D. E. Hoste, Rev. G. H. Bondfield, Dr. D. McGillivray, with the following: Dr. T. Richard, Dr. C. J. Davenport, Dr. A. P. Parker, Dr. Hawks Pott, Rev. W. H. Lacy, Dr. S. I. Woodbridge, Mr. S. K. Tsao, Mr. H. C. Hwang, Dr. Y. C. Chang, Dr. Fong F. Sec, Dr. W. H. Yang, Mr. F. S. Brockman, Rev. Frank Rawlinson, Rev. E. C. Lobenstine, Rev. C. J. F. Symonds, and Rev. J. Vale. The Committee elected the following officers: Rev. G. H. Bondfield, Chairman; Rev. E. C. Lobenstine, Mr. S. K. Tsao, and Dr. W. H. Yang, Secretaries.

The Committee of Arrangements will, no doubt, keep the missionary body fully informed as to the progress in its plans of preparation for Dr. Mott's tour. It is hoped that this preliminary statement may bring forth a volume of prayer for his visit which shall continue and increase until the visit is over.

Conference of Anglican Communion in China.

From April 18th to 28th, there was held at St. John's University, Shanghai, the sixth and last Conference of the Anglican Communion in China—a meeting of the 7 English, 3 American, and 1 Canadian Dioceses that now exist in the country. There was an attendance of 10 Bishops, 20 foreign and 15 Chinese clergymen, and 4 foreign and 29 Chinese laymen, a total of 78 out of a possible 99 members. Some of the more remote dioceses were unable to send their full quota of delegates owing to the disturbed conditions which made it impossible

for men to leave their stations. The main work that lay before the Conference on assembling was the final adoption of a Preamble, Constitution, and Canons that had been tentatively adopted three years ago in the last Conference, whereby the different dioceses in China were to be united into one Church; and the entire first week of the Conference was spent in the consideration of this paper. As the substance had already been determined upon and accepted by each of the Diocesan Synods since the last meeting, the work done at this meeting was largely of a "polishing" order. No changes were made that would materially alter the former English translation, most of the discussions being on this term or that word in the Chinese text. When the work was completed a service was held in the Pro-Cathedral, which proved to be a very solemn service even though no time had been allowed for preparation. Bishop Scott, as President of the Conference, read to the delegates, all standing, the Preamble to the Constitution, after which the Conference interpreter read the entire document in Chinese. Prayers were said, the *Te Deum* sung, and the President of the Conference declared formally organized the First Synod of the Chung Hua Sheng Kung Hui. It was solemn because of all that it imported—for surely the formal launching of a new and infant Church must inevitably mean much to the cause of Christ in this land.

Beyond the adoption of the articles of organization there was but little for the Conference to do other than to receive reports of the Committees appointed by former Conferences:

some of these reported that the late disturbances had made it impossible to finish their work so as to present it, others reported "progress" and were continued, and others still were able to report their work as concluded and to receive their discharge.

The organization of the Synod for business immediately followed, the Bishops sitting as one house and the clerical and lay delegates as another. Each house elected its own officers, the lower house elected a Treasurer whose election was confirmed by the Bishops, and for the Standing Committee, in addition to the officers of the two houses who are *ex-officio* members, the Bishops chose one Bishop and the delegates one clergyman and one layman. The officers of the Synod are as follows: House of Bishops; Chairman, Bishop Scott of North China; Secretary, Bishop Graves of Shanghai; Member of the Standing Committee, Bishop Price of Fuhkien. House of Delegates; Chairman, Rev. F. L. Hawks Pott, D.D., of Shanghai; Secretary, Rev. Francis L. Norris of North China; Members of the Standing Committee, Rev. T. H. Tai of Shanghai, and Mr. Tso, of Chekiang. The Venerable Archdeacon Sing of Chekiang was elected Treasurer.

After appointing Committees, the Synod adjourned until April 14th, 1915.

GOUVERNEUR F. MOSHER.

Chuchow New Church Dedication.

Seventy Converts Baptized.

On Saturday evening, March 23rd, 1912, the first service in the Memorial Church of Christ at Chuchow, was the baptismal

service when seventy were buried with Christ in baptism. This building, like the Tisdale Hospital, is the gift of Mr. and Mrs. James Tisdale of Covington, Ky. The dedication services were held the next morning, when Rev. Frank Garrett of Nanking, preached the dedicatory sermon and offered the prayer.

Preceding the dedication of the church, special meetings had been held at the hospital chapel where regular services had been conducted during the building of the church. These meetings—together with the events of the winter when the Providence of God had been manifest in the preservation of the Christians in this district during the war; also, that the annual district convention and special evangelistic meetings were to follow the dedication of the new church—brought in from the district churches the largest number of candidates for baptism who have ever been immersed at one time in the history of the Mission.

The memorial tablet near the front entrance bears inscriptions in Chinese and English. The latter reads:

Erected 1911 by Mr. and Mrs. James Tisdale, In Memory of their Brother, Walter Scott Tisdale (Buried at Lexington, Ky.) Built for the Proclamation of the Gospel of Our Lord Jesus Christ.

It was very fitting that the first meeting held in the new building should be the baptism of such a company, and thus the purpose of the building made very manifest to the city and district.

The meetings at the hospital preceding the opening of the new church, had reached many of the soldiers who had been cared for through the ministries

of the Red Cross at the hospital. When opportunity had been given them at the meetings many of them made confession of faith in Christ. Special evening meetings had been held for these for two weeks that they might understand the step Christ asks all men to take. On the evening of the baptisms, the first ones to be buried in baptism in the new baptistry, were fourteen of these soldiers.

The evangelists had stayed by their stations during all the troublous times. Some of them had aided in organizing local Red Cross branches and had brought in wounded to our hospital. Isolated and unprotected by even city walls, they had stuck to their posts, preached and lived the Gospel of Hope. Many of the converts came from these points. Other candidates who could not reach the meeting will soon be baptised at their own stations.

It had been the original intention of the evangelist in charge that the veteran evangelist, Shi Kwei-biao, should conduct the baptisms. As it was he arose from a sick bed to personally examine the converts and address those present. A large number of the soldiers from the barracks attended to witness the baptism of their comrades. A couple of their officers were among the candidates. It was a most impressive service and many had their hearts turned towards the faith that saves.

Sunday morning, March 24th, the auditorium was packed. The evangelists and pastors from the out-stations acted as ushers and deacons. The women's portion contained nearly double the number which the seats were supposed to hold. Soldiers filled one side of the church. A choir

of young men sat in the alcove over the baptistry.

The Rev. Frank Garrett, M. A., from Nanking, preached the dedicatory sermon. He won the sympathetic attention of all as he spoke of the founding of the work in this city twenty-three years ago when four young men had come out as pioneers in Anhwei and given themselves to the evangelization of this district. Three had laid down their lives in the service and the other one had just had the privilege of burying in baptism the largest number of converts ever baptised at one time in our China Mission. Rev. E. P. Hearnden, Rev. A. F. H. Saw, and Rev. T. J. Arnold had only had the privilege of sowing the seed before laying down their lives in the service. The thrill of joy which comes when the harvest is being gathered in had been granted to only one of the band. Mr. Garrett also spoke of the long and wonderful service in which Evangelist Shi had aided in bringing about the gathering in of such a harvest.

The beautiful communion service was presided over by Rev. Charles Best of the China Inland Mission of the city of Laianhsien. His words were seasoned with grace and spiritual power.

An inspiring Christian Endeavor service was held in the afternoon, after which the Christians divided into bands and held open air services in various parts of the city.

In the evening, Chen Li-seng, now a teacher in the Nanking Bible Training School, but for a long time pastor of the church here, preached upon the subject, "The Lord's Day." It was a most pertinent subject, for one of the most difficult problems

before a church reared out of heathenism, is for them to keep the Lord's Day when all around work and play go on as on any other day.

Mr. Tisdale had asked Dr. O. G. Hertzog, who has been visiting in the China Mission for nearly a year, to take charge of the planning of the building. He made the plans to be in the form of a cross, with the baptistry in the smaller upper end. The pulpit and platform are just in front of it. Under this portion of the building, which stands on lower ground, has been constructed a basement, giving extra space for dressing rooms, committee and class rooms. Ordinarily the building will seat something over 300 people.

The civil war in China had already broken out at Hankow when the money arrived for the building of the church, and it was seriously debated as to the advisability of beginning the work until the unrest had passed by. Mr. Hertzog said it had been his life habit, when the means were at hand, not to delay a piece of work merely for fear of possible difficulties arising. Fellow missionaries at other places were also consulted and all advised proceeding with the work.

Providential guidance was manifested many times during the work. The obtaining of ready cash, the shipping of timber, the obtaining of good workmen, and the ability to keep the work going all through the days when armies were passing and coming into the city and when the gates were closed, all showed the hand of God with us in the building of His house.

The continuing of the building operations when all the city was

in fear and dread helped to pacify the people. It greatly increased the influence of the Christian workers.

The decoration of the interior walls must be seen to be appreciated. The plastering was finished with a hard, gray, mottled color. In place of framed pictures for wall decorations, the Chinese hang scrolls made of heavy paper of various colors. In the former chapel the plan of painting these scrolls directly on the walls proved very successful and it has been thus done on the new church.

Facing the front doors which open on to the street is the memorial tablet given above. Just above it are the words, "Enter into His court with Praise." As the audience leaves the church auditorium, the words from the Psalmist, "The Lord bless thy goings out and thy comings in," greet their eyes from an opposite wall. Back of the pulpit are the words of Psalm cxix: 105. "Thy word is a lamp unto my feet and a light unto my path." One of the pair of scrolls reads something like this:

"Redemption's Cross I praise its grace. Christ bore the sins of all the race."

Four large characters up above the windows on either side of the auditorium were chosen by Evangelist Shi. Freely translated they read: "Follow joyfully the path of the Lord and ye shall receive eternal life."

In the convention which followed, the Christians subscribed nearly three hundred dollars. They unanimously moved to use it for establishing an independent work in some center which has, as yet, had no opportunity to hear the Gospel.

Revival services are following the Dedication and Convention, and special lectures are being delivered to fine audiences each evening. The attendance is very good, and a new feature of the evangelistic efforts is the use of an enquirer's card, neatly printed, and personally circulated in and among the audience while the preaching is going on. The little card is signed by the students or any of the congregation and is handed quietly to one of the deacons and given to the Recording Secretary at the door. This method seems to be successful, and avoids any of the flush and excitement of hand raising or standing *en bloc* in token of confession of faith in Christ. The revival services are being conducted by the Chinese preachers from the local country churches.

{ E. I. OSGOOD, M.D.
 { W. REMFRY HUNT.

Minutes of Joint Meeting of Representatives of Proposed Schools for Children of Missionaries in Shanghai and Kuling.

A joint meeting of the Board of Managers of proposed school for children of missionaries at Kuling with the Executive Committee of the Board of Managers of proposed school at Shanghai was held at the home of Mr. F. S. Brockman in Shanghai on April 25th at 8: p.m.

There were present—Rt. Rev. Bishop Roots, (Episcopal), Mr. F. S. Brockman (Y. M. C. A.), and Rev. E. C. Lobenstine (Presbyterian, North), representing the Kuling School; and Rev. Frank Rawlinson, (Southern Baptist), Rev. C. L. Boynton (Y. M. C. A.), Mrs. J. M. Espey,

(Presbyterian, North), Rev. J. Mercer Blain (Presbyterian, South).

Rt. Rev. Bishop Roots was made Chairman; Rev. J. Mercer Blain, Secretary.

After a thorough discussion of the whole question the following resolutions were unanimously adopted:

1. That it is desirable to open this year in temporary quarters the schools at both Shanghai and Kuling.

2. That the Boards of Managers already appointed for the two schools each appoint three members to form a joint Board which shall have authority to allocate funds appropriated by the Boards to the Missions for the two schools and yet not designated for one school rather than the other. That the members of this joint Board be:

For Kuling, Rt. Rev. Bishop Roots, Mr. F. S. Brockman, and Rev. E. C. Lobenstine; for Shanghai, Rev. Frank Rawlinson, Rev. C. L. Boynton, and Rev. J. Mercer Blain.

3. That in order to begin the two schools this year to best advantage the amounts estimated in the extended statements already placed before the Boards, namely a total of about \$20,000, will be required. The estimate has been made with great care and the entire amount will be needed to meet the immediate needs of the children of missionaries of the Yangtze Valley. But we must start at once and if enough is given to begin with only ten pupils, we intend to begin, and hope the funds needed for the other children not provided for will soon be forthcoming.

4. We think it necessary that the Boards devise among themselves and plan to raise special-

ly the funds required for the education of the children of their missionaries or to determine among themselves the necessary appropriations which each Board should make from its regular funds. We strongly urge that the matter as to amounts which should be appropriated to each mission be not again referred to the missions on the field.

(Signed.)

L. H. ROOTS, *Chairman.*

J. M. BLAIN, *Secretary.*

C. I. M. News.

In a letter dated Yangchow, Ku., May 6th, 1912. Rev. A. R. Saunders writes:—

"The first military Gospel meeting was held yesterday, and was considered by all a great success. General Hsu Pao-san had suggested to me that the first meeting should be restricted to the General, his staff officers, and the regimental officers, and these to the number of over 1,000 gathered yesterday afternoon in a building that had been erected for theatrical purposes.

"I conducted the meeting and gave the first address, and the other talk was given by Dr. Bryan, who was on a visit from Shanghai. We had the national anthem and several Gospel hymns written on large sheets of calico, and the singing was much appreciated. The General told me that he wished to say a few words to the officers present before I took control of the meeting; and the substance of what he said is as follows:—The missionaries have been praying for China all during the time of unrest, and now that peace is secured it was right

that they come together to thank Jesus; and he had asked Mr. Saunders to hold this meeting for that purpose and also that they might hear about what Jesus liked best. The meeting lasted nearly two hours.

"The General has asked Dr. Bryan and me to address three specially called meetings of the teachers and students of all the schools, the leading citizens and gentry and the merchants, and these meetings will be held D. V., on Saturday, Monday, and Tuesday, the 11th, 13th, and 14th May, leaving the Sunday free for the military meeting. At all succeeding meetings all the camps in the city and suburbs will attend by turns, probably three camps (1,500 men and officers) each Sunday. I know you will appreciate to the full the importance of these meetings, and that you will secure much definite prayer for blessing."

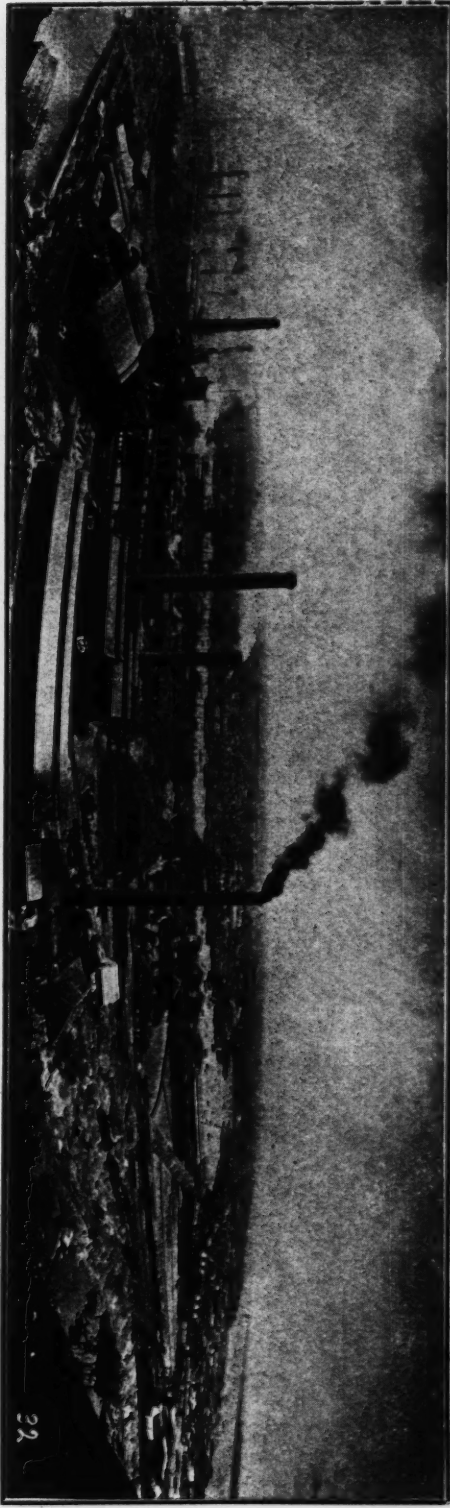
Miss E. Weisner writing from
Shucheng, An., on May
3rd, says:

"On the 12th ult., an important event took place in this city. All the idols in and around the city were destroyed. After the destruction of those in the city temple it was officially sealed. Miss Smith and I saw one idol being taken out of a wayside shrine and carried away to be smashed. The people say the priests and nuns are in great distress because their hope of gain is gone. An ancestral hall in our own street has also been cleared out and put to other use. The present is indeed a unique opportunity for the preaching of the Gospel."

Mr. W. E. Shearer writing from
Kangkiatsi, Ho., on April
22nd, says:

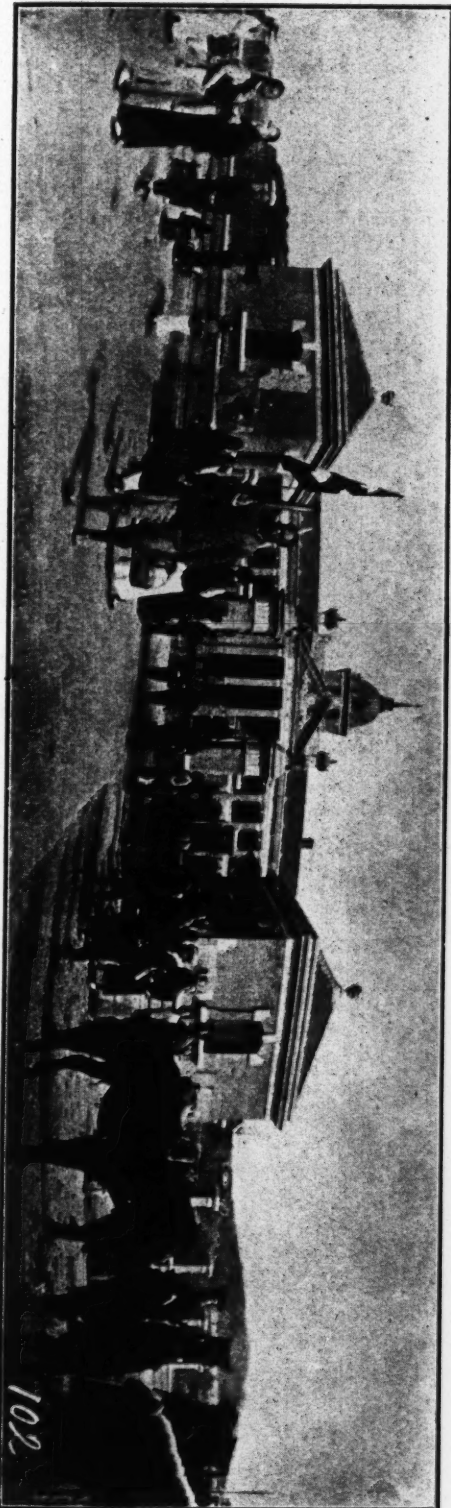
"When writing a few days ago from Shuanglinshu I quite omitted to tell you about the collection the Christians had made at Kwangchow for schools for young people. They had already collected about 30,000 cash locally before I went there, but just after the address on Sunday forenoon (Easter Sunday), Mr. Uen, the local leader, asked me if he might speak to the Christians about collecting for the schools. I had no objection, and he spoke to them very quietly on the subject, but I don't think I ever saw such a hearty response to a request for a collection before. As soon as he had finished speaking the subscribing began. One or two promised 20,000 and several 10,000 cash each, but the rest were mostly one or two thousand each. The member who was writing down the names and amounts was kept hard at it for I think nearly half an hour. The result was that the amount subscribed was brought up to nearly 200,000 cash. Speaking to one of the members afterwards he said that comparatively few of the local members had subscribed, and that if the subscription had been taken earlier there would have been much more. However that may be, judging from the way they subscribed I have little doubt that a good deal more would be given if there was a definite prospect of such schools being started. As it was, Mr. Uen told them that the money was not to be paid till it was required for the purpose, but it was a striking proof of the very general desire for such schools."

WUHAN SCENES.



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HANYANG IRON WORKS WITH HANKOW IN THE DISTANCE.



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REVOLUTIONIST HEADQUARTERS AT WUCHANG.

Missionary Journal

BIRTHS.

At Lanchowfu, April 2nd, to Mr. and Mrs. G. F. ANDREW, C. I. M., a son (George Leslie).

At Tientsin, April 21st, to Mr. and Mrs. A. MYRBERG, C. I. M., a daughter (Gully Nathalia).

At Dublin, April 25th, to Dr. and Mrs. A. F. COLE, C. M. S., a daughter.

At Shanghai, April 30th, to Rev. and Mrs. G. W. SPARLING, Can. M. E. M., a daughter (Florence May).

At Foochow, May 10th, to Rev. J. B. and ISABELLE LONGSTREET EYESTONE, M. E. M., a daughter (Josephine Miriam).

MARRIAGE.

At Weihaiwei, April 15th, W. REGINALD WELLSTEAD STURT, to Miss GERTRUDE TWITE.

DEATH.

At Kuling, May 11th, Rev. John A. CHERNEY, A. B. C. F. M., Suifu, Szechuen, of small-pox, aged 33 years.

ARRIVALS.

May 5th, Dr. and Mrs. E. H. HART, M. E. M., (ret.).

May 13th, Mr. and Mrs. A. H. FAERS and son, C. I. M., from England.

May 19th, Rev. and Mrs. S. R. CLARKE, C. I. M., from England.

DEPARTURES.

April 26th Mr. and Mrs. G. W. CLARKE for England, via Siberia; Miss M. MURRAY, Mr. and Mrs. A. GRAINGER and two daughters, Mr. and Mrs. C. BLUM and infant, and Mr. and Mrs. C. F. DAVIES and two children for England; Mr. and Mrs. R. L. GONDER and four children for North America. All C. I. M.

April 28th, Mr. and Mrs. C. CZERWINSKI, C. I. M., for Germany, via Siberia.

May 2nd, Miss T. ANDERSEN, C. I. M., for Norway, via Siberia.

May 7th, Mr. and Mrs. A. B. LEWIS and infant, C. I. M., for England.

May 9th, Miss A. GARLAND, C. I. M., for Australia, via Japan.

May 13th, Bishop W. W. CASSELS and Miss J. J. CASSELS and Mr. and Mrs. E. TOMALIN and children, for England, via Siberia. All C. I. M.

May 17th, Miss S. J. GARLAND, C. I. M., for Australia; Mrs. GEORGE MILLER, M. E. M., and daughter, Miss RACHEL MILLER, via U. S. A. and Canada, for Scotland.

May 21st, Miss M. E. BOOTH and Miss R. J. PEMBERTON for Australia; Miss C. M. HACKING for England. All C. I. M.

Mr. and Mrs. A. WHITELOW and three children, for Scotland.

May 24th, Dr. and Mrs. W. B. RUSSELL, M. E. M., for U. S. A.



